

THE
CANADIAN
CHRISTIAN EXAMINER,
AND
PRESBYTERIAN REVIEW.

NUMBER 2.

APRIL, 1837.

VOLUME 1.

CONTENTS.

RELIGIOUS COMMUNICATIONS Etc.	Cobourg Missionary Society, ...	59
The Institution and preparation of the Christian Ministry, concluded, ...	ECCLESIASTICAL INTELLIGENCE.	
Hints on Education, ...	Meeting of the Presbytery of Toronto, ...	61
Letter to the Editor, on the advantages of such a periodical as the Examiner, ...	Meeting of the Presbytery of Hamilton	62
MISSIONARY INTELLIGENCE.	Meeting of do. do.	63
Our East India Missionary---Dr. Duff, ...	Meeting of the Commission of Synod, ...	64

The profits of this work will be devoted to the extension of Missionary labour in Canada.



NIAGARA, U.C. PUBLISHED BY W.D. MILLER, GENERAL AGENT, Queen-St.

To whom communications may be addressed, POST PAID.

PRINTED BY THOMAS SEWELL.

Price ten shillings currency in advance per annum. Postage included.



25

THE CANADIAN

CHRISTIAN EXAMINER,

AND

PRESBYTERIAN REVIEW.

NUMBER 2.

APRIL, 1837.

VOLUME I.

RELIGIOUS COMMUNICATIONS ETC.

FOR THE CHRISTIAN EXAMINER.

ON THE INSTITUTION AND PREPARATION
OF THE CHRISTIAN MINISTRY.

Concluded from page 14.

III. We may now proceed to consider the third supposeable method of preparing a gospel ministry:—that the institution of a particular order being ordained, its ranks might be left to be filled up by such as should fortuitously be found qualified, without having undergone any special training for the ministerial office.

This method has undoubtedly the sanction of the Apostles in the circumstances in which they were placed.—They ordained elders in every city where they planted a Church. The men thus set apart to the sacred ministry—to be overseers of the flock—could not have received much previous preparation. They were, perhaps in

most instances, men without learning but of good repute, and full of faith and of the holy Ghost. They enjoyed however a peculiar advantage which in the present age is not vouchsafed. In the laying on of the hands of the Apostles, those supernatural influences of the Holy Spirit were imparted, through which they obtained a clearer understanding in spiritual things, and the power of confirming by miraculous signs the truths which they delivered. They thus received, as it were, a divine extemporaneous preparation for the duties of their office, to which we have no warrant to expect any thing analogous in these later ages of the Church. For though the laying on of the hands of an Apostle on the person previously approved, conferred not merely the title, but all the requisite qualifications for the ministerial office; the laying on

of the hands of a Presbytery, among us, does by no means confer the same advantages. If the qualifications for the sacred office have not been acquired by the candidate for ordination beforehand, they will not be imparted in this rite;—and hence the peculiar necessity among us of a careful observation of the apostolical precept—“lay hands suddenly on no man.”

But we cannot doubt, that it was long the practice to ordain pastors, who had not received any special literary education, for the pastoral office. The circumstances of the Church and times rendered this necessary. There were no Christian Colleges to which candidates for the ministry might repair for instruction; and even, had these existed, it is not probable that the majority of such candidates could have afforded the time and expenditure which a lengthened collegiate education demands.—The field, which is the world, needed labourers, and such were chosen as the Church could supply, and the exigency of the time required. When the alternative is, whether the gospel shall be preached at all, or by men of very humble attainments, the course is obvious;—by all means let it be preached. Better far that its precious truths be disseminated by the humblest instruments, and in the most imperfect forms, than that any portion of mankind should remain in ignorance of the only way of salvation. Upon this principle the founder of one of the most zealous sects of the present day, Mr. Wesley, defended lay preaching, and the admission of men into the ministry who had not enjoyed the advantages of a regular education.—He was a man too acute, and too learned himself to undervalue these advantages; but he clearly perceived, at the outset of his evangelical labours, that the learned were not likely to rally round

his banner; and deeming that the low state of religion in the Church of England, and the suppression of evangelical doctrine by a great majority of her Clergy, warranted the employment of such instruments as he could find to supply their lack of service, he did not hesitate to admit to the ministry, under his superintendence, men of piety, though possessed of little learning.—His plain and forcible argument for this step, if our memory serves us well, was, that as, when we cannot enjoy the advice of the regular practitioner in medicine, we may call in the itinerant vender, so when men are seeking death in the error of their ways, the exhortation of a pious, though illiterate man, may be the means of reclaiming them. Hence the origin of the Wesleyan plan of a fortuitous and itinerant ministry, through which the gospel has been preached in quarters that, but for it, might have remained destitute; and a system of foreign missionary operations has been carried on—so extended, and as we believe so efficient—as to call forth the admiration and gratitude of the Christian world. We cannot therefore disapprove of the adoption of this method in circumstances where nothing better can be obtained.

It is nevertheless as a general system attended with serious evils. Were no provision made to educate men for the work of the ministry—were it the rule to select ministers promiscuously from the Church, we might often be unable to induce the best qualified to enter the sacred office. They might be so involved in business as not to be able to disentangle themselves; or the prospects of temporal prosperity might be so fascinating as to render them deaf to the calls of the spiritually destitute; the Church might thus be cast for the supply of its teachers, upon the idle, or the

unsuccessful, who might carry the stains and habits of the world into their ministerial agency. Besides, it is only in a comparatively few instances that we could expect the competent qualifications in those who had not been specially educated for the ministerial office—even estimating these by the lowest standard. It will be admitted that Ministers of the gospel should be critically acquainted with their Bible, in order to explain aright and enforce its doctrines; this is scarcely attainable without a knowledge of the languages in which it was originally composed, and this skill in ancient languages cannot be acquired without years of study. It will be admitted that the teachers of religion should be men of some erudition,—acquainted with the history of ancient and modern times—at least so far as it may illustrate the scriptures,—skilled in the science of nature, and every branch of philosophy that may shed light on the constitution and destiny of man. Now it is only a small progress which a student can make in these various studies, even when his time is wholly devoted to them. How very superficial then must his acquirement be who has bestowed on them only a few random hours!—But farther, it will be admitted that a minister should be critically skilled in his native tongue; that he should have words promptly at command wherewith to clothe the conceptions of his mind; that he should possess the power of combining his ideas in lucid and persuasive arrangement; that he should be able to adapt his instructions to every class of men, the learned and unlearned; the polished and the rude; that he should be well skilled in human nature, to deal with its multifarious character in the preaching of the gospel and the government of the Church. These

qualifications are not inborn; they must be acquired; and such know little of mental labour who suppose that they can be acquired in a day, or in a few leisure hours, snatched from harassing and laborious occupations. We admit that much good may be sometimes done by men who possess them in a very limited degree,—just as the person who has little skill in medicine may occasionally administer his few simples with advantage,—and were such to confine themselves to their proper sphere, they might be esteemed useful vessels in the sanctuary of God. But while we admit that quacks may cure, we do not forget that melancholy experience has also shown that quacks may kill; that, for the most part, they are very presumptuous whether they intermeddle with physic or divinity; that they are always prone to go beyond the measure of their knowledge; that they are generally at enmity with those who are wiser than themselves; and that although they not unfrequently lead the multitude captive, their pretensions have ever been rejected by the enlightened; and finally we may aver that so many dangerous concomitants must always attend those who embark in employments for which they are not fully prepared, that the certain evils flowing from any system that tolerates it, will ever be but poorly balanced by the precarious and at best partial advantages.

IV. We are now prepared to examine the last supposeable method of preparing the Christian Ministry—that it may be rendered the duty of those already invested with the office to raise up, by careful and appropriate training, those who shall assist and succeed them as pastors and teachers.

Before proceeding to the illustration of this topic, it may be proper briefly to advert to its bearing on the duty and

welfare of the Church generally, as this has been set forth by the Apostle Paul.—“Who,” saith he, “goeth a warfare at any time at his own charges?” If the soldier then does not go a warfare at his own charge, but at the charge of the country which he defends, surely that country has a right to require that he be skilled and brave for the defence he has undertaken. Every one knows how essential these qualities are in armies, especially when the enemy with whom they have to contend is disciplined and brave; and hence, in most nations, it has been deemed necessary to make the art of war a profession, and to train up a portion of the people for national defence. No one would think of bringing into the field a disorderly multitude against regular troops, or of opposing the peasant armed only with a pointed stick to the horseman’s lance, or the savage with the bow and arrow to the artillery of modern war. So long as unjust aggressions are made, and war is necessary, armies must be trained to meet armies, and the country at whose charge they are supported, has a right to demand that they be prepared for its defence; that their officers be tried and skilful; that the soldiers be equipped, united, and valiant. Not only the government, but every private citizen has a direct concern in this preparation. His property, his liberty, the safety of his family, his life, may all depend upon it; and although the command and discipline of the army belongs more immediately to its officers, the nation at whose charge, and for whose protection it is maintained, has certainly a right to be assured, that skill, and order, and valour prevail in it.

Now these observations are equally applicable to the Church of Christ, in relation to those who are chosen to instruct and extend it. It is a family, a community, a kingdom. One main

reason for its union into one body is, that it may more effectually disseminate revealed truth throughout the world.—This is to be accomplished mainly by its “pastors and teachers” of whom it is declared “even so hath the Lord ordained, that they which preach the gospel should live of the gospel.” But surely if those who preach the gospel, have thus a right to maintenance from the Church, by the express appointment of its Divine Head, the Church, on its part, has a right to be assured that they are qualified for the duties of their office:—and if the training of a private soldier, and far more of a commander, requires care, and time, and national legislation and expenditure, that he may be prepared to apply his physical strength and military engines, for the defence of his country; much more should the education of the ministers of religion—the order to whom is specially committed the noblest part—the intellectual and moral well-being of the people—obtain the legislation, and care and expenditure of the Church, that being skilled in the word and doctrine, their people may be thoroughly furnished unto every good word and work! The whole Church is as deeply concerned in this result, as any state can be in the preservation of its liberty. The question then that we are now investigating is one of universal interest; it has respect to the best means of promoting the happiness of man, and the glory of God; and we fail in our duty to our brethren and the world, if we do not bestow on it the attention it merits.

It being conceded then, that since the ministers of religion cannot pretend to inspiration, and that a proper degree of learning is necessary for their function—it becomes a question of high importance to determine what that degree is. Now it may be affirmed—that this will

greatly depend on the state of that society in which they are called to labour. In the age of the Church immediately succeeding the apostolic, only a small proportion of the people in any country could read. If the Christian minister, in such an age, were only able to read the scriptures in the vernacular tongue, he had so far an advantage over the bulk of his auditory, and was able to instruct them. At a much later period when Popish darkness began to overspread the Church, not only the body of the people were not able to read, but even multitudes of the priests were unable.—At this period, nevertheless, whatever learning remained was to be found among the priesthood: hence to read and write were then esteemed clerical accomplishments. Now this deplorable ignorance in the Clergy might be tolerable in an age when even Kings could not sign their own names, and when the most powerful of their barons had never even seen a book or a pen; a learned ministry for such Kings, barons, and people, might not be very necessary; but a more improved state of society must evidently require higher qualifications in its religious instructors.

It is proper to advert, in connection with this state and era of the Church, to the evils which resulted from such ignorance in the priesthood. During this total eclipse of all learning the corruptions of Popery were engendered. The priests in general not being able either to read or write; & copies of the scriptures being only to be found on the most obscure shelves of libraries; the word of God ceased to be the guide and standard of the Church, and doctrines were inculcated, and ceremonies enjoined, and pretensions set up, which never could have existed had the Bible been in general circulation. Let it be

observed, that we ascribe the worst of those corruptions which deform the Christian church to the ignorance, rather than the wilful perversion of the priesthood. They did not know when they were misled and imposed on by their ecclesiastical rules, because they had not the scriptures to which they might appeal, nor the learning necessary to qualify them to make it, and hence space was afforded for the growth of that corrupt system, which has for many ages enthralled Christendom, and which is still perpetuated in those portions of it, where the free use of the scriptures is forbidden to the people—or where the people being denied instruction in the art of reading, cannot peruse them. Had the early Christians possessed the ability of spreading the blessings of education with the truths of the gospel, or had the Roman Emperors when they received the Christian priesthood under their protection, been at the same time duly solicitous for the education of their subjects, we might almost venture to assert that the stream of sacred truth had then come down to us unpolluted. But the school was not in that age deemed an essential buttress of the temple; no provision was made for the education of the people; the priests, originally not much their superiors, sunk in process of time to their level, and errors of the most pernicious and inveterate description engrafted themselves on the system of revealed truth, and now plead, and with many successfully, their antiquity, as a reason for their continuance. Such melancholy facts in the history of the Church may serve to point out the general connection between an educated priesthood, and an educated people. When the people are well instructed, the standard of qualification must rise among their religious teachers. On the contrary,

when the mass of the people are permitted to remain uninstructed, there will not be any necessity for a high education among their teachers, and thus the ignorance of the one will re-act on the ignorance of the other, and increase and perpetuate the common evil. Since the Protestant reformation, which began in the sixteenth century, this mutual action and re-action of knowledge between the Clergy and laity, has been productive of the highest advantages. The assailants of the corruptions of the Romish Church could not advance a step without an appeal to the scriptures; it was therefore necessary that copies of these should be numerous, and widely circulated; and that the people, for whose benefit they were given, should be taught to read them. To the one exigence, we mainly ascribe the invention of the art of printing; to the other, the general establishment of schools;—and to the conjoined influence of these results do we ascribe whatever superiority the Protestant community has attained over the Catholic. To such facts do we appeal to demonstrate the connection between learning possessed by the ministers of religion, and education diffused among the mass of the people, and how as it advances in the one class, it must necessarily advance in the other.

Having thus cursorily glanced at this connection, we may return to the question, why, and in what degree, learning is necessary to the christian ministry? "Now it must be remembered, that Christianity is an historical religion, founded in facts which are related to have passed, upon discourses which were holden, and letters which were written, in a remote age, and distant country of the world, as well as under a state of life and manners, and during the prevalency of opinions, customs,

and institutions, very unlike any which are found amongst mankind at present. Moreover, this religion, having been first published in the country of Judea, and being built upon the more ancient religion of the Jews, is necessarily and intimately connected with the sacred writings, with the history and polity of that singular people: to which must be added, that the records of both revelations are preserved in languages which have long ceased to be spoken in any part of the world. Books which come down to us from times so remote, and under so many causes of unavoidable obscurity, cannot, it is evident, be understood without study and preparation. The languages must be learned. The various writings which these volumes contain, must be carefully compared with one another and with themselves. What remains of contemporary authors, or of authors connected with the age, the country, or the subject, of our Scriptures, must be perused and consulted, in order to interpret doubtful forms of speech, and to explain allusions which refer to objects or usages that no longer exist. Above all, the modes of expression, the habits of reasoning and argumentation, which were then in use, and to which the discourses even of inspired teachers were necessarily adapted, must be sufficiently known, and can only be known at all by a due acquaintance with ancient literature. And lastly, to establish the genuineness and integrity of the canonical Scriptures themselves, a series of testimony, recognising the notoriety and reception of these books, must be deduced from times near to those of their first publication, down the succession of ages through which they have been transmitted to us. The qualifications necessary for such researches demand, it is confessed, a degree of leisure, and

a kind of education, inconsistent with the exercise of any other profession."

These attainments therefore are in the highest degree necessary to the Christian Minister, not only to qualify him for discharging his ordinary function of teaching, but for stopping the mouth of the gainsayer, and meeting any discussion that may arise among Christian interpreters, who are always entitled to appeal from the common vernacular translation, to the inspired Author as he speaks in the original language. Protestants in their discussions with each other concerning points depending on critical construction of language, are frequently obliged to make this appeal; but far more is it required in combating with* Roman Catholic controversialists, who are apt to charge our English version of the scriptures with inaccuracy, and to seek shelter for their peculiar dogmas under some gloss, or interpretation of their own. By such appeal both parties refer to an acknowledged authoritative standard. Farther, it is the more necessary that skill in the ancient languages should be required in all Ministers of the gospel to preserve the integrity of scripture translation. Between the years 1473 and 1820, the scriptures have been translated into forty two of the modern languages of Europe. Within a later period the whole, or parts of them, have been translated into forty of the languages, or dialects, of Asia, and into eight of the Indian languages of North America;—and relying on the

sure predictions of God, we look forward to the time, when all the words of this Book shall be translated into every language under Heaven. Now, it must be deemed a designed arrangement of that wise Providence which watches over all the interests of the Church, that the original languages in which the inspired books were written, have acquired a permanent and universal character, from the circumstance, that they have so long ceased to have place among the living and spoken languages of the world.— Their literature, whether sacred or profane, can now undergo no change.— What they were two thousand years ago, or more, they are now; and the sacred records which have been handed down to us, in the words which Moses, and David, and Isaiah spoke, and in which the Apostles of our Lord announced the glad tidings of great joy, will descend to the latest generations unchanged and imperishable. The interpreters of the faith in every nation will appeal to their authoritative voice. Every new translation will be compared with, and made from, the original, and thus the Church Universal will maintain her adherence to the same form of sound words; and the pure light of heavenly truth will not be dimmed or refracted by its varied transmission through the coarse and imperfect vehicles of thought, which prevail in this many-tongued earth. May we not infer from all these premises, that it is the design of the Head of the Church, that those who are chosen to be the instruments of disseminating revealed truth, should be acquainted with the original languages in which it was written, that they may know to present a fair copy of it to those among whom they labour.

Now if it be conceded that this degree of learning is necessary for a Christian Minister, and it will at least be univer-

*These statements must be received with some limitation, in so far as they respect the Romish Church. Some doctors of that communion, assert that the Vulgate or Latin translation, is not only superior to all other translations, but even to the Greek text itself, in those places where they disagree. Such assertions, however, do the more confirm the general argument for the necessity of skill in the ancient languages, in order to the right interpretation of the sacred scriptures, and the defence of true Christian doctrine. If it be alleged that there are corruptions in the text, the greater critical skill is needed for their discovery and emendation.

sally conceded that it is desirable—a question arises, when is the proper time for acquiring it? Several years must be consumed in the attainment. At what period, then, ought the study to commence? When the Minister is about to enter on the scene of active duty? Surely not; for the qualification of which we are speaking constitutes the antecedent preparation, and men do not usually, and cannot honestly, enter upon an office until they are prepared. Does the soldier delay the exercise of arms till he comes into the field of battle? No—he has had months or years of previous training ere he enters upon actual warfare. In like manner the Christian Minister must be prepared to teach before he enters upon the office of teaching; and if this preparation requires many years, it must begin early, that he may be ready to enter on actual ministerial duty with the commencing maturity of life. At this conclusion, then, we have fairly arrived;—that it is desirable, and as a part of a general system necessary, that they who are destined to be the teachers of mankind in revealed truth—the highest and most important branch of knowledge—should be led early into a course of preparation; their youthful studies ought to be directed to this end by those who have the charge of their education; the concern and the prayers of believing parents should be early bestowed upon them; they should be early received under the special superintendence and direction of the Church; their learning, their mental habits, their moral character, should all be shaped with a particular reference to their future duties and usefulness; they should receive from the moment that they are capable of it, all that careful culture appropriate to those who are destined to be the lights and teachers of mankind. According to these views, we devolve the duty of

preparing a Christian Ministry primarily upon Christian parents;—and we say in effect—that it is in the nursery, and around the domestic hearth, and amidst the dear relationships of a Christian home, as much as in schools and colleges, that those who shall serve at the altar of our God must be prepared. We declare it to be the duty of parents who receive their children from God, and whose circumstances admit of the oblation, to vow respecting a child, as did the holy mother of Samuel—“I will give him unto the Lord all the days of his life:” and surely, if an office may become an object of honourable ambition, on account of its bearing on the improvement and welfare of the human race, this office may lawfully be desired by a parent for a child, and whatever hazard may attend the wish, or whatever uncertainty may rest on the execution of the purpose, it is good that it should exist in the bosom of one who believes the gospel to be to himself, and to the world, “the one thing needful.”

We are not unaware of the objections that are sometimes urged against the practice of designing young men to the ministerial office before they themselves have formed any predilection for it. Instead of deserving commendation, some allege that it merits blame and censure. But how unreasonable is such censure! It is not thought wrong that parents should destine their children from very early life to some particular profession, and to direct their preparation for it.—They say of one son that he is designed for a handicraft; of another that he shall go abroad in pursuit of commerce; of another that he shall be a lawyer or physician; and according to these several anticipations will be the early training of the youth. Now, if there be nothing censurable in this, wherein is it wrong, for a christian parent to say—

"I destine this my son, if such shall be the will of God, to be a preacher of that gospel on which my own dearest hopes rest, and I shall train him up for the service of the sanctuary." It is true this purpose may be frustrated; in the progress of education something unsuitable to the sacred office in the boy's capacity or character may be developed; he may turn out a boy of dull parts, or of an irreligious temper; but there was nothing blameable in the parent's original purpose; nay, it was praiseworthy, although in the end unfulfilled. If the hopes of a parent, or of the Church, should thus sometimes be blighted by the incapacity or misconduct of those who were intended for its services—if we should sometimes "sow many seeds to raise one flower"—this rather furnishes an argument for the system which directs the early education of many for the sacred office, that from the multitude those may finally be selected, who shall be best qualified for its duties. We are further encouraged to this practice from the well known effect of education upon the mind. This forms its habits. When a youth has been for years devoted to the contemplation of truth, and the observance of spiritual exercises, and the acquisition of skill for investigation, reasoning and persuasion, we may surely hope that he will be greatly superior to such as have never enjoyed these advantages, and better qualified as an Ambassador of Christ "to persuade men to be reconciled to God"—"to become all things to all men that he may gain the more."

And if in every age of the Church some educational preparation for the ministry has been deemed necessary, a far higher degree is demanded in our day, when general knowledge is so widely diffused, at least among the better clas-

ses. Numerous printed treatises, illustrating the scriptures, and practical religion, are in the hands of many, and within the reach of all. The improvement thence arising, requires a corresponding advance in the ministrations of the Christian pastor. To be interesting and profitable to his flock, his instructions must take a wider range, and strike a higher tone. Men are not now so passive and credulous, as they were wont to be in ruder states of society, and he who would effectually enlighten and persuade, must not only assign satisfactory reasons, but also present them in the most attractive forms. This will make higher demands on the abilities and diligence of the teacher. Besides, as Christian society advances in knowledge and refinement, it will become more exact and fastidious. It will require that public instruction be more carefully prepared, and set forth with that accuracy of order and style, which shall be agreeable to correct tastes and cultivated understandings. To prevent, therefore, the sacred office from falling into disrepute and inutility, from the incompetence of those who fill it, its teachers must keep far in advance of the improvement of their age, and be qualified to assist and direct it.

We might now proceed to consider the academical and collegiate means requisite to ministerial preparation; but we are admonished to bring these observations to a close for the present; and this we may do by insisting on a point formerly advanced, that the duty of preparing the Christian Ministry is one in which Christian parents ought to be most deeply concerned, since, from amidst the families of the Church, its future pastors and teachers must be raised up. The Priesthood is not now, as it was under the Mosaic Economy,

limited to one family or tribe. Under the Christian Economy it is left open to all families, and all degrees, to prepare their sons for the edification of the Church, and the evangelization of the world. Nor can we regard that family, or community, as in a sound spiritual state, or sufficiently alive to the Redeemer's glory, and the best interests of mankind, which are totally indifferent in this matter. For while we hold it to be right and necessary, that the great majority of our young men should be trained up and devoted to the secularities of life, we hold it to be no less certainly right, that a due proportion of them should be trained up and devoted to its spiritualities.—We admit that agriculture must have its labourers ; and the department of the mechanic arts must have its labourers ; and commerce must have its labourers ; and that these, mingled in due proportions, are essential to the temporal prosperity of the commonwealth. But we hold it to be a thing no less essential, that education, and the professions of law and medicine, must have their labourers, and religion not less than these ; and that each must be mingled in due proportion with the general mass, for the particular purposes for which these respective professions are necessary ; and we should regard it as a lamentable defect in any Christian nation, if, when five thousand pastors were wanted to watch over its spiritual interests, five hundred were not to be found. Such a state of things would be an evidence of most criminal carelessness on the part of parents, the Church, and the whole community ; and would, if not rectified, speedily induce ignorance, irreligion, moral debasement, and other inseparable evils of enormous magnitude. How much happier would it be, to behold a community, while active and prosperous in all secular pursuits, also mindful of the things

pertaining to another world, on which the present busy generation must soon enter ! How much more would it evince a consciousness of their high destiny, did the multitude, who are chained to the oar and drudgeries of a life hastening to an end, remember the preparation befitting the life to come, and provide for themselves " fellow-helpers to the truth," peradventure from among their own beloved kindred. We might then hope to see every village of the land send forth one of the most hopeful of its sons to be prepared for taking part in this Ministry, and to assist hereafter, by his spiritual counsel, those who have watched over his progress with their affliction, and their prayers.

This desirable state of things in a community, in which a due proportion of its people shall be devoted to intellectual and spiritual avocations, may arise from two causes : first, when these avocations are the road to wealth and fame : or, secondly, when there prevails in great numbers the solemn conviction that they owe such a testimony of gratitude to the God of all grace, as the special consecration of their sons to the service of His Altar. If the Church could ply parents with such an argument as this : by devoting your son to the Ministry you will not only obtain an ample return for your expenditure upon his education, but you will put him in a sure way of obtaining an honourable and lucrative office—there would be no lack of candidates. Every village would send them forth, and without much anxious enquiry into their talents or piety, many parents would bring their sons to the altar, that they might eat a morsel of bread. This, however, would be a sure and criminal consequence ; it would secularize the Priesthood, and consume the spirit of genuine piety from the land. But it would serve to exhibit the fact,

of which indeed we have already too abundant evidence, that multitudes, even in their religion, have the world in view: and to them, when religion is stripped of golden charms, she has little else to attract and engage their active exertions in her favour. No truly pious mind can wish to see the Lord's vineyard supplied with labourers on these terms; for then it would no longer be a scene invested with peculiar sanctity and elevation, in which the secularism of the world dwindles into nothing in the presence of objects of a purer nature, and surpassing value.—But, secondly, the Church might be sufficiently supplied with ministerial candidates, were a deep feeling of the eternal value of the gospel to prevail among Christian parents. From lively gratitude on account of the inestimable blessings which they themselves derive from it, from an ardent desire that others may participate in the same blessings, they might feel it to be a duty to bring into the sanctuary of God one of their children, to serve before the Lord all the days of his life. We have then these two motives which might influence parents in a Christian community to educate their children for the sacred office; namely, on one hand, a desire of obtaining for them a competent living; on the other, the noble desire of providing reapers for the field in which are gathered immortal souls. The one motive, existing unmodified and alone is most blameable, inasmuch as it regards the sacred office in no other light than a secular calling, and its temporal advantages its chief attraction; the other motive, in so far as the Christian parent is concerned, is most praiseworthy, inasmuch as it overlooks all meaner considerations, and seeks only to express its own grateful emotions to the Lord of life, by providing an agent to advance his kingdom. From such a motive,

therefore, ought the Christian parent to act in the dedication of his son to the service of the altar, and nothing short of this should ever lead him to destine a child of his to an office in which the responsibilities are so momentous.

In conclusion, let it be observed that the subject now examined is of high practical importance to the Church. It is the duty of its members to know what agency Christ has appointed to disseminate his gospel throughout the world, for on them is devolved the raising up and maintenance of this agency. A mistake here is pregnant with the most alarming consequences to the cause of religion. We must know how to detect the enthusiasm which pretends to inspiration; to expose the presumption which sets up its own crude fancies in opposition to sober reason and the oracles of God; to discover among the various plans left to our discretion, that which shall be most efficient to promote the cause of truth. If the opinion ever find favour, that it is of little importance what the qualifications of the Ministers of religion be; that the discoveries of the book of God are so trivial that any one may unfold them; that it is a matter of small moment whether those who shall conduct the services of the sanctuary in the next generation, be men of narrow and uncultivated minds, or learned in all the science of the age—consequences the most disastrous cannot fail to ensue. Were such sentiments to prevail in this Province, when every thing yet remains to be done for establishing schools and universities from which the Church may draw her supplies of qualified teachers, we might fear that they never would be established in any proper efficiency—and that our descendants might yet relapse into heathenism and barbarity, were it not for some guiding light that might be borrowed from

surrounding communities more happily disposed. Observe, then, whether right views on this subject will conduct the Christians of the land. It will lead them to use every effort to procure the endowment of schools and universities.—It will lead the Church to watch over the education of young men of talents and piety, who may occupy the place of the present race of Ministers, when they are removed from this scene of their labours. It will awaken the desire in the bosom of Christian parents that God may dispose their children to be co-workers with himself in the redemption of the world, and cause their education to be early directed to that end. Thus, under the divine superintendence of the Son of God, may instruments be raised up to hasten on the predicted period of the universal triumph of his kingdom of truth and righteousness.

N.

M.

HINTS ON EDUCATION.

It is not to be doubted that measures, both largely affecting the present condition of education in this province, and operating extensively on its future interests, will speedily be carried through the legislature. Decisive legislation on this, and many other matters, is a duty which our public men begin to find imperative.

The tentative and experimental proceedings that were suited to our infant character, when we were scattered dwellers in a wilderness, can have no longer place, now, that we have taken possession of the land, and are consolidating into a people of a permanent and distinctive character.

The measures we may adopt in the era which is just opening on us—or indeed our neglecting to adopt any measures—must very greatly influence our future destinies—the destinies of many

millions. Of these measures we may safely assert, that there are very few that can produce so great and permanent an influence as those which may have place with regard to education. Our readers therefore, we are persuaded, will not think we misemploy their time or our own, by devoting a portion of it to the endeavouring to discover the general course of legislation on this matter, which an enlarged view of its various bearings, would seem to point out, as most suitable to the circumstances of Upper Canada. We approach the subject with a deep feeling of its importance. In the first place, we would speak chiefly of that education which is esteemed and termed, a good—a liberal education.

With the feelings we have on the matter, we will not set about a lengthened argument on the paramount importance of education in general both to the man and to the state. This will be generally granted. With the exception of the hopes and feelings which religion inspires, education is indeed the only acquisition a man makes which can be said to be really his. Wealth, reputation, all other goods, are, as it were, external:—this penetrates and moulds his very being. It makes the man. He may be stripped of every other possession he may have acquired, but he cannot be deprived of this; and with it, he is respectable, and has the means of becoming wealthy and influential. It is the same with a state. The real spring of its greatness lies in the energies which the moral, intellectual, and industrious training that its inhabitants have received, endow them with. While those remain to it, it defies calamity, repelling disaster; or if struck down for a moment by some unexpected evil, rising to its former prosperity and power.

But while the great importance of education in the abstract, is too generally admitted to require discussion, there will be found to be considerable diversity of opinion, and, we think, no little misapprehension, concerning the proper standard of education for a country, and the order of institutions which ought to be established in it. There is, we think, on this continent especially, a tendency to fix the scale of the institutions devoted even to what is termed a liberal education, by much too low; proceeding from considerations which are termed practical, but which are in reality, superficial, and unsound. Most people are disposed to reason in such a way as this. What, supposing my wishes unrestrained by deficiency in means—what would I wish a son of mine to learn? These limits must mark out what I conscientiously believe to be for the advantage of youth in general, and all beyond them is to be regarded as unprofitable.—Now we hold that his hasty jump at this conclusion, in all probability, leads into a very serious error. For, the education which may be fitting him to give a son, instead of regulating the education of the society of which he is a member, must in a great degree be regulated by it.

Man is so dependent on his fellows, that the additions which education may make to his happiness or his power are, in a great degree, limited by the attainments of those among whom he is placed. Hence one may easily be over-educated for the sphere in which he is to move. The reader probably recollects the story of the young Indians who were sent to college, and whom on their return, their friends declared the *white* men had ruined. They were neither hunters, nor fishers, or ever like to become so. They sent none back; and while they remained mere savages of

the woods, they did right in keeping them at home. A man whose intellect science has elevated, and whose taste literature has refined, is almost as much out of place, in some situations, as the learned savage in the woods. But though it is an easy matter for a man to be over-educated, we hold that it is impossible for a nation to be so, because unlike the individual, if it surpass other nations, its course, instead of being impeded by the circumstance, will only be the brighter and more triumphant. There are not therefore, as we conceive, any other bounds to the extent of the means which the legislator ought to provide for the cultivation of literature and the sciences, than those arising from the want of the funds necessary for providing for them, or the want of the inclination to take advantage of them. As man's happiness and greatness spring from, and depend upon, the perfection of his moral and intellectual nature, the more completely their principles are expanded—the more fully they are elaborated—the greater and the happier he must be. Search the whole world round and see, if, in countries possessing equal territorial advantages, the rank which each holds in the scale of nations be not pretty accurately marked by the scale of learning and science in it, and the more or less flourishing condition of its academic institutions. The cultivation of every study indeed, calling into action the perceptive, the intellectual, or the moral powers, is an addition to the healthy energy of the man, and must ultimately be felt by him as a source of new pleasure, new power, or new fame. As for the pleasures springing from national literature and science in an age, where at least such fruits of these, as are most easily plucked, are so generally relished, it is surely needless to enlarge on them. As

for the power.—From whence, we may ask has modern national power flowed? What source, for instance, supplied the energies that rendered the men of our own little island, the arbiters of the destinies of Europe, and have put the wide world within the grasp of their Empire? *Science*—the responses she gave to a *Newton*, a *Watt*, an *Arkwright* or a *Davy*. In the path she has held so triumphantly, all lands, and those especially which her sons inhabit, may follow. It were foolish vanity in a father to make his son a student, in the expectation that he would become a discoverer. This is a fortune that can only happen to one of a thousand of the votaries of science. But when science is easily pursued by thousands, it is certain, that the exertions of many will be rewarded by the discovery of valuable truths.—Then as for fame, and a place amongst nations, what, we would demand, renders a people so illustrious as genius? Could England summon from the slumbers of the tomb those of her sons whose achievements might most draw the observant eye of the nations upon themselves and her, who would be marshalled before us? The doubtful glories of her Edwards, her Henrys, or even her Richard of the lion heart, might fear to meet the searching noon day beam; but the august forms of a Bacon, a Newton, a Milton, could they revisit us, would claim the reverential regard of every people, and a general Hail! bursting from the universal earth, would proclaim them the acknowledged benefactors of their kind.

It is, indeed, among the most pleasing features of the age, that the glory which is immediately reaped by deeds of mere violence and physical hardihood, or which was once so largely reflected by them on the remote descendants of those who had achieved them, burns not

brighter, nay actually pales before, the calm triumphs that burst on the ardent student in his solitary chamber. In Europe, the titled descendant of ancient heroes and monarchs, and he who has himself glanced the proud eye of a conqueror over many a battle plain, may be seen grasping the hand, as of an equal, of the peasant's son, whose sole claims to distinction rest on his successful prosecution of science, or of literature, and honours and emoluments are shared between the two. A new order, a fresh element, in the political constitution, appears, and the lofty position, to which at one time the happy daring of the warrior, or the successful craft of the politician, alone led, as these lose their supremacy in the public eye, is ascended by men looking on mankind with a kindlier aspect, and to exercise, we may surely trust, a more beneficent influence over their fortunes. In the place of the old nobility of steel and parchment, a new nobility—the nobility of genius and science, comes forward to occupy a far more conspicuous and permanent niche in the Temple of Fame.

Are literature and science to possess an influence, or hold a place such as they merit in this new world? The question is important. It is important considered with reference to the general progress of science and literature—of human knowledge, power, and happiness. It is to this progress that the new nations of these fresh regions, in truth, owe their very existence. In turn, it ought to be urged on by the energies to which it has given birth. Were it not so, were they, instead of communicating increased vigour, to hang like a dead weight upon it, it would augur ill for the success of a cause inseparably connected with the best interests of humanity. It is important considered in reference ex-

clusively to themselves, to the condition of their political existence. The main occupation of the inhabitants of North America has hitherto been Agriculture,—to change the forest to the field has been their business. Such a state implies great and evident independence and equality. The condition, feelings, pursuits, of the great mass of the members of each separate community are similar : there is scarce any thing in their relative position to give real cause for mutual jealousies and fears. Neither in this state, where each community is fully occupied with its operations, against a common opponent—the primeval forest—would there seem much reason for their falling out with one another. But this first stage in the existence of the Anglo-American population is passing away. Instead of the simplicity of a purely agricultural population, we see, to the south of us, manufacturers, merchants, capitalists, men of wealth, and having the habits and feelings which it produces ; we see, beneath them, numerous classes of operatives, mechanics, labourers, living solely by the labour of their hands, and scarcely hoping to rise above this condition ; we see the different states of the confederacy avowing that they stand opposed to each other as states—that sectional feelings divide them—in short, we see vast rival, opposing, conflicting interests springing up, the strife between which already disturbs, and must soon convulse the union. The days which we see advancing upon others, we may assure ourselves must come to us. The population of Upper Canada must, at no distant period, form a great people. The position of our territory, in the centre of the fresh water seas of the continent, its fertility, its salubrity, assure us of this. But our greatness will not be—greatness never was—without its price,—

Here too, as in all communities that have hitherto existed, there will be jealousies and contentions between opposing clans, contests with ambitious neighbours. If already, when our population is scattered, when political measures do not sensibly affect individual interests, the demon of political discord possesses, disturbs, shakes our frame, what is to be expected when the strife of parties will have added to it, all the energy which real, tangible and important individual interests excite—all the vehemence enkindled by crowded multitudes, when each man's passions inflame, and are in turn inflamed by contact. Assuredly there must be a strife—the principles of good and evil, that mingle in man's imperfect nature must here too meet and contend for victory. We would not be prophets of evil ; but we cannot shut our eyes to the fact that a contest awaits us, nor to the truth, that to give the mastery to the side of right feelings and principles, they will have to call into action every power that ought to be ranged with them. Of these—of opponents of injustice wherever it may appear—of champions of the right whatever it may be—science and literature, stand in the foremost rank ; the one infusing into the spirit of the age, a love of universal truth, the other of universal peace ; and uniting to lift the soul over the paltry personal interests and passions of the moment, to consider the bearing of political questions on the whole course of affairs, and their influence on the general well-being of the state.

But though we think it all important that learning and philosophy should find a real home on this continent, and spread their vivifying and health-giving influences over the whole land, and though we trust that they will do so, we confess that it is rather from our confidence in

the general progress of human knowledge and happiness, than from any thing in the general aspect of affairs, that we come to so comfortable a conclusion. Hitherto, the melancholy truth is, that they have only glanced on us from afar; they have not dwelt with us; they have not been sought for *themselves* but as helpers on to *something else*, as auxiliaries in the chase of competence, or wealth, or political power. It is not necessary for us to seek to trace the causes which have contributed to produce so sad a defect among our brethren south of the boundary line, to whom of course our observations mainly refer. The existence will, we believe, be granted by all competent and candid judges, and among them, by many of themselves. It is necessary, however, that we should keep our eye on it, because, our situation is in many respects so similar, that we may with reason dread any evils which we see have befallen them. But if, Anglo-Americans as they are, we resemble them, and must do so, in much, luckily we do not do so in all. Our political existence has, we trust, had its commencement under happier auspices, and may look forward to a brighter course.

A glorious prospect, indeed, opens on this side to the Canadian Legislator, whose eye is able to take in the whole compass of it. If his intellectual ken can stretch but over a few generations, he sees a great country, a multitudinous people, before him, whose social existence receives its distinctive form from his hands, and whose social movements are regulated by impulses which he has impressed, while, on either hand, is a mighty nation—a mother and a daughter—both as anxious for the result, both offering their experience, and one her hearty co-operation, in aid of his best endeavours. Would that he might rise to

a sense of the dignity, of the responsibility, of the position he holds.

But it is time to ask, what has he done—what ought he to do in the important matter on hand? How has he used the resources entrusted to him for the purpose of education?

1st. As to the funds provided for these purposes we laud him. A great extent of public lands has been set apart for them, and in so far as he has had a share in the allotment, he deserves all commendation. Here, however, our praise stops; for as to two other particulars, his operations have been lamentably inefficient.

2d. Has he succeeded in calling forth that portion of the intellectual vigour of the people which might have been devoted, which willingly would have been devoted, to literature and science? We answer—No. The large portion, we might say the whole youth of the country, have for the last twenty years been eagerly thirsting after knowledge—a desire natural to the youthful mind, and strongly roused in their case by their position in a new country, itself an object of wonder, and to which have been flocking men of every lineage, spreading over it rumours of the most distant times and regions. Has this eagerness of desire been met and satisfied? Most decidedly not. The fact, on the contrary, and a melancholy fact it is, is, that a generation has grown up lamentably deficient as a whole, of the elementary principles of knowledge and science. More than this, we hold, that the deficiency is mainly chargeable to the legislator and his neglecting to give efficiency to the abilities and educational capacities that were in the country. As to the machinery provided for the education of the whole people—the Common School Education, it comes not within the limits to which we are obliged

to confine ourselves, and we shall say nothing farther of it than to echo the truth with which the whole country rings, that it has been miserably inefficient. The fitness of the means which have been provided for giving Upper Canadians the best, the most liberal education they can receive within the Colony, claims a brief examination.—Hitherto, we may say, the sole means generally accessible to the population of each District of Upper Canada, provided for this purpose by the legislator, have been the services of the individual, termed the District Teacher, who, to dispense all the Latin, Greek, Mathematics, History, and Philosophy, a whole District may require, has appropriated to him, by statute, the magnificent sum of one hundred pounds per annum. Now we have no hesitation in asserting, that it is very difficult to find an individual capable of discharging these various duties aright, were he taking them in succession, and it is clearly impossible for him to discharge them all, in any way, at the same time. The only way in which a District School can become an institution effective in disseminating even a modicum of general knowledge, among a few of the most favoured youths of a District, is by the Teacher being a man not only of multifarious learning, and of practical skill in communicating it, but also possessing energy and enterprise of character, and at least some capital, and giving all his talents to the forming of a large seminary, by collecting round him assistants of ability to take charge of all the subordinate, and probably, some of the main departments. But a union of such varied talents is rare any where, and in this Province, where their possessor could not fail to see, that if applied otherwise they would place him in the highest rank in the Colony, there is but little probability of their being

devoted to the laborious and important office of a teacher. Accordingly, speaking in the general, the District Schools have, as public institutions, been a failure. That they have in some instances succeeded, and that by their means a sprinkling of knowledge has been given to many, a respectable education to a few, only shows the fitness of the materials for education within the Province, had they been skilfully applied. The failure has been a great misfortune, not only in itself, but in its consequences. It has fixed the standard of education, in the opening character of the Colony, too low. Men who have, as they say, got on very well with the modicum of knowledge they possess, can scarcely conceive how much greater, how much more elevated, how much better men they might have been, had they, in their early years, been more deeply imbued with the elements of knowledge.

The space which we have occupied with what we have already said, is so large, that we must very much curtail our concluding observations. It is incumbent on our legislators to commit no farther waste—waste, either of the existing desire for knowledge—or waste of the funds by which the means may be supplied for the future demands that education may make upon them. The legislator can neither create a demand for education, nor can he ever wholly pay the individuals who are to supply a demand already existing, for he cannot see to their performance of the duty; but the system—the machinery of education—it is his province to provide, and carefully to watch and regulate. This should never depend on individual exertion. What is the sort of education, then, for which there is at present a real and extensive demand, among those, who, in the circumstances of the Colony, may be called men of

independent means? Many would wish their sons to have a good classical education; a few would carry it to a higher degree, and some would be contented with the aid of their vernacular tongue alone. Mathematics, History, the Elements of Natural Philosophy, all would willingly give to them.—This demand should, unquestionably, be supplied. If fully supplied, it will soon produce a call for something more. What can the legislator do to supply it? We answer, give efficiency to the District Schools, by appointing a plurality of masters, erecting the requisite buildings, providing sufficient libraries, and, if need be, philosophic apparatus. The District School will then be, not the school of the master, but of the District.

Next, we would wish to urge on our legislators the imperative duty of not wasting precious funds in vain projects. In framing expensive machines which must long be idle—which may run to decay before they be brought into operation. In this view, we think the scheme of the Toronto College injudicious, to say the least of it. If one sets about raising a lofty structure, he generally endeavours to lay a good foundation. This seems a reverse operation. Lastly, we would venture to suggest as essential to the fit organization of any system of education for the Colony, the delegation by the Legislature of the larger portion of its operations in the business, into the hands of a Commission, consisting of individuals qualified to examine, compare, judge, and form, a mature and well weighed opinion, on all matters connected with education, paid for the discharge of their duties, and urged therefore, on public and private considerations, to an assiduous discharge of them.

R.

H.

ON THE ADVANTAGES TO THE PRESBYTERIAN CHURCH IN CANADA, OF SUCH A PERIODICAL AS THE CHRISTIAN EXAMINER.

MR. EDITOR,

The undertaking on which you have now entered is one, which, in any community, is of high importance, and carries with it, a corresponding responsibility; and there are many circumstances in the present condition of this Province, and of the Presbyterian Church in it, to which you may be regarded as chiefly addressing yourself, that enhance at once the importance and the difficulty of your undertaking. It is the humble desire of the writer of these lines to cheer you on in it, and also, in a feeble measure to assist you. For your encouragement, he would just have you to consider, that you are henceforth to speak through the Press to multitudes whom you have never seen, and may never see, and to gain their eye, when they are by their firesides, and in their closets—in the short intervals of repose from toil on week-days, or it may be in the evenings of the day on which they have been seeking to enter into the rest of God—and you may do much to bring them to a further acquaintance with the privileges and blessings of the Kingdom of God, and the duties of its subjects; and in this way contribute to the establishment of that Kingdom amongst us. You have only to keep this great object singly in view, and to pursue it in the spirit in which any work for God is to be done, to earn, on your retiring from it, the high commendation of “having done good in Israel, both toward God, and toward his house.”

Your Journal, Mr. Editor, according to your own declaration, has no direct, nor formal connexion with the Presby-

terian Church of Canada, and yet from your own connexion, and that of your co-adjutors, with that church, and the contemplated sphere of the Journal's circulation, it will, for a time at least, be regarded as the organ of the Presbyterian Church.

And, hoping as I do, that it will not be altogether unworthy of this character, I anticipate great benefits to the Church from its publication. Indeed, I cannot but regard the appearance of the CANADIAN CHRISTIAN EXAMINER AND PRESBYTERIAN REVIEW, as an event in the History of our Church, second only in importance, to the organization of its office-bearers into a Synod and Presbyteries.

Allow me, Mr. Editor, to occupy at least a part of this letter, with a few remarks on the advantages which our Church may be expected to derive from your Journal.

FIRST. It will tend to stimulate Ministers to cultivate Biblical and Theological learning.

An unlearned Ministry must, in ordinary circumstances, be an inefficient one—just because the love of Divine Truth which will impel a man to teach it laboriously, will also prompt him to investigate it profoundly; and hence, the zealous pastor will also, unless under very adverse influences, be the diligent student of Divine truth, and of that literature and science which are subordinate to the understanding and exposition of it. Now, Ministers in this Province are exposed to peculiar temptations to neglect Theological study. Our Provincial population are, in many respects, shrewd and intelligent; but, they are by no means given to reading: and thus, in most of places, Ministers may neglect study to a great extent, before they feel themselves reproved by the superior information on Theological

subjects of the people of their charge. There is also a scarcity of books amongst us, while the means and facility for purchasing them, are not great; so that, Ministers must depend mainly on their own libraries for the help which the compositions of others can give towards understanding the oracles of God. And then, Ministers are in many cases widely separated from each other, and thus want that excitement for cultivating what may be called professional learning, which is supplied by frequent personal intercourse. Now, a Journal which shall embrace the whole range of subjects which Ministers are called to study, to teach, and to discuss, is well fitted to benefit them in the circumstances just described. Sound investigations into the meaning of the oracles of God, and expositions of the truths which they contain, and Reviews of the Religious publications of the day, must profit alike, those who write, and those who read.

SECONDLY. We may expect that THE CHRISTIAN EXAMINER will tend to form a taste for Theological reading in the Members of our Congregations.

I have alluded to a fact, which must be obvious, I think, to every observer of the character of our Provincial population, viz: that they are not much addicted to reading. And the want of this habit bears unfavourably on the religious character; for those who are conversant with Christian authors, are in the way of being brought under the influence of Divine Truth: and then, again, Christians who are well-informed, are the most useful Members of the Church. The neglect of reading amongst our population, must be attributed in the first place, to the peculiar difficulties which meet the Emigrant on his first settlement in the wilderness, and to the revolution in many of his habits and modes

of life, which takes place with his departure from the home and the land of his fathers ; and then, when after years of toil, he comes to have time at command, his taste for reading is gone, and he is but little allured to cultivate it anew, either by the books to which he has access, or the habits of the neighbourhood in which he dwells. Now, a monthly publication, which shall abound in interesting expositions of Biblical and Theological truth, and of the history of the Church, and its devoted Ministry in the present and former ages, should be to our rural population, the dwellers in the woods, a very Magazine of the most precious instruction and entertainment.

THIRDLY. The Examiner will tend to bring out to view the principles by which the Church should be guided in circumstances of difficulty and perplexity.

The Presbyterian Church aims at a visible Unity, and acts in the mass if we may so speak, or as one body. And if the individual Christian sometimes finds it difficult to discern the path of duty, we need not wonder that the Church, in her more complicated movements and relations, should be perplexed in the same way. She experiences difficulties in the exercise of discipline over her Members and Office-bearers, and in the execution of measures for her support and existence. Our Church, in this Province, is, as yet, in a very immature state, being still dependent on the Church in Scotland for the supply of Missionaries and Ministers, and partially dependent, also, on the State for the support of her Ministers : and thus, important and difficult questions come to be agitated in her judicatories. And if public bodies are too apt, in matters in which the personal interests of their members are concerned, to yield themselves to an accomodating expe-

diency, as the rule of their conduct, and that, especially, when their deliberations are private, our Church Courts have hitherto been little indebted to the restraint of public opinion, for in many cases, Sessions have failed to send Elders, and our Presbyteries have met sometimes in private chambers, and sometimes in empty Churches.

Now the EXAMINER, by reporting their proceedings, even in the way which the Courts themselves may warrant, will tend to bring them before the Church at large, and this will be favourable towards the elucidation of the scriptural principles of our policy, and also, towards their obtaining their rightful influence in our proceedings.

The present, is a most critical period in the Ecclesiastical History of this Province. Principles of Church policy, which have long ago been adopted or rejected in other lands, are yet under discussion amongst us. Our branch of the Presbyterian Church, holding the same Confession of Faith as the Church of Scotland, agrees of course with her respecting the duty of the Civil Magistrate in matters of Religion : but yet, it by no means follows, that we should in every and all variety of circumstances advocate a Church Establishment, or the endowment of Religion.

We cannot, for example, adopt the doctrine advocated within and without our Parliament House, that any form of Religion which is allowed the name of Christian, and has a numerous body of supporters, is, on this account, to be endowed. We bear in mind, that our Church has, in other days, contended in the face of reproach and persecution, against error and apostacy ; and that, in admitting us to the Ministry, she has called on us to concur in the testimonies to the truth which she bore amidst dangers and troubles : and desiring our-

selves to honour the truth, as she has done, we would rather see our Church in this land denied a dowry of money or lands by the State, than see her Ministers or her Courts abetting the endowment of Error or Apostacy. But I find, Mr. Editor, that I have unconsciously glided into the expression of my own sentiments on a topic which I had alluded to, as one of those, which discussed in the Church Courts, will afterwards appear in the pages of the EXAMINER, for the instruction of its readers, and the benefit also of the Church Courts themselves.

I remark, in the **FOURTH PLACE**, *that the EXAMINER will serve as a useful vehicle of information respecting the state of the Church at home, and of the proceedings of her Courts, and of Societies in connexion with her, as well, also, as the state and proceedings of other Churches, and bodies of Christians.*

Great changes, and these happily for the better, have taken place in the Established Church of Scotland, since many of us left our native land ; and the same may be said of the Presbyterian Church of Ireland. The voluntary principle, which in Scotland had been long known mainly by its activity in supplementing the lack of service of the Established Church, has recently been exhibited in virulent opposition to her. And as one good result, the same principle has been incited to increased action amongst her members ; and, true to its character for potency, it has influenced her to go beyond the defensive ; so that, not content with strengthening her with useful reforms, they have been multiplying positions for the putting forth of Christian influence in the population at home, and many places abroad. Hence, the Church of Scotland of our day, with the right of calling Ministers virtually exercised by her Members—

with her Chapel Ministers as they were called, invested with their rightful influence in her government—with her schemes for Education in the Highlands—for Missionaries in towns and cities, and to India and the Colonies—and for the erection of new Churches—is no longer what she was, when some of us, not yet old men, first knew her.

Changes, equally decisive and propitious have passed upon the Presbyterian Church of Ireland. To speak only of the Synod of Ulster :—She is now purged of Arianism, and pledged to the Orthodox Confession of the Scottish Church. She possesses an efficient Seminary for the education of her Ministers, and she requires of all whom she admits to this office, not merely a doctrinal knowledge of Christianity, but a credible profession of their having experienced its power ; and, awakened from her long lethargy, and looking the more compassionately on the spiritual wretchedness of the millions around her, she is requiring all her students for the Ministry to cultivate the Irish tongue.

Now, for the sake of connexions that once existed, or yet exist, between these and other Churches in our native land, and many members of our Church here, it will be refreshing to us to be informed, through the pages of the Examiner, of their doings in the cause of the Lord.

But, we remember, that according to the declaration of our venerable Confession—"the Visible Church, which is also Catholic or Universal under the Gospel, consists of all those throughout the world, that profess the true Religion, together with their children ; and is the Kingdom of the Lord Jesus Christ, the house and family of God." And, although alas ! we may well confess that we are too much infected with the leaven of the times, Sectarianism, we

trust there are yet amongst us, those who cultivate a sympathy with other branches of the Universal Church. And all such desire to be informed of the condition of other Churches, as they will rejoice in their prosperity, grieve in their afflictions, and derive instruction from their example; while they will glorify God for all that is excellent in them. Now, the EXAMINER may be expected to foster and gratify this sympathy, by the information concerning other Churches which it will communicate. Before Newspapers and Magazines were taken into the service of Religion, as they now are, the different branches of the Reformed Church were informed of the condition of each other, chiefly by the correspondence of individuals; and there were always some who esteemed a portion of their time usefully spent, when, by an interchange of letters, they were helping to keep up a mutual affection and good understanding, between the widely separated portions of the family of God. Such men, in the Church of Scotland, were Wodrow the Historian, and Dr. Erskine, of Edinburgh. They each, in his own day, as we learn from the memoirs of their lives, corresponded with Ministers in different countries of Europe, as well as in New-England; and whatever tidings concerning the power and progress of the Gospel they received, were communicated by them to their contemporaries. They knew nothing of that jealousy of the New-England Churches, which we fear is too prevalent in Scotland, and elsewhere, in the present day.

Wodrow corresponded with "the very reverend and learned Cotton Mather, D. D. and Minister of the Gospel at Boston," for such is the appropriate inscription of one of his letters to that great and good man, and with his honoured father, "the very reverend and

venerable Mr. Increase Mather," and we find him speaking of the Churches of New England as "*the dear Churches of New-England.*" And Dr. Erskine delighted to make known in Scotland, the Theological writings of one of his correspondents, Jonathan Edwards, and the indications of the out-pouring of the spirit of God, which attended the Ministry of that honoured man, and of others, his fellow-labourers. Now, we trust that the CHRISTIAN EXAMINER will furnish us in this Province, with a registry of the great events that are falling out in the world, and which directly or indirectly affect the Church of God; and that it will prove to us, to be a kind of conductor of the Divine energy, with which, any more favoured section of the Church, may be instinct. We hope that the Editor will survey the proceedings of other Churches, in a spirit of impartiality, and that far from him will be the sentiment concerning those to which prejudices may have attached from their geographical position, or civil relations, or jealousy of civil influence, "can any good thing come out of them?"

But, Mr. Editor, I must pause; the rather, as I am assuming a kind of monitory tone. I took up my pen to write a letter on *the present position of our Church in this Province*, intending to have merely glanced at the probable effects of your labours: but the introduction has, for the present, become the discourse. With your permission, I may, on another occasion, present to your readers my thoughts on that and other kindred topics.

I am, yours, &c.

PRESBYTER.

MISSIONARY INTELLIGENCE.

OUR EAST INDIA MISSIONARY—DR. DUFF.

It is delightful to contemplate the sublime in Nature. It is more delightful, especially to the Christian, to contemplate the sublime in mind. No where can this be met with in so perfect a degree, as in the noble array of Apostles and Martyrs, who have laid down their life for the testimony of Jesus, or slowly consumed it, amidst toil and hardship, to make known, in the region of dark and degraded Heathenism, the unsearchable riches of his Gospel. The place which such men occupy in the history of the Church, is bright and glorious—more bright and glorious in the eye of faith, which sees, in embryo events, remote and eternal consequences—than that occupied by heroes and conquerors. The time is approaching on earth when the labours of such men shall be duly appreciated. They were never unappreciated before God, with whom is the recompense of the just.

It is one of the abiding evidences of the power of Divine Truth, and the presence of Christ with the Church, that instruments for preaching the Gospel of his Kingdom are continued to be raised up, animated with the spirit of their master, and worthy successors of those, who reckoned not their own life dear unto themselves, so that they might finish their course with joy, and the Ministry which they have received of the Lord Jesus, to testify the Gospel of the grace of God. British Christians, since they began to feel it their duty to impart to their fellow-subjects of heathenish descent, the knowledge of Divine Truth, have sent forth some eminently distinguished Missionaries. Among these, not to mention the Danish Swartz, whom we are almost inclined to reckon our own; we may enumerate, Martyn,

Heber, Turner, Carey, Marshman, Currie, and others; some with title, and some with none; but the noblest title, equally appropriate to them all, is, that they were the Missionaries of the Cross in a heathen land! Under the sky of Hindostan we lose sight of the discriminating shades of sect and party. There we regard only the pure light and essential features of the Christian. On such a field, with so many to pity and teach, and pray for, we are not cumbered with little things:—we rejoice in the same Gospel, and can unite with all our hearts, with our fellow-Christians of different names, in their operations to diffuse it.

One of the most distinguished Missionaries in our Eastern territories, is Dr. Duff—whose talents, eloquence, and firm devotedness, have been the admiration of a portion of the British Church, than which none other is better qualified to judge. Mr. Duff was chosen by the General Assembly of the Church of Scotland, in 1830, to superintend their Mission in the East. On his voyage to the scene of his labours, he was shipwrecked at the Cape of Good Hope, and suffered the loss of all his property—himself and wife escaping only with their lives. In 1835 he was obliged to return to his native country on account of his health. He has employed the intervening period itinerating throughout Scotland and England, urging, with an eloquence never surpassed, the claims of the Heathen in our Eastern territories upon British Christians. We present our readers with the following letter, written by him, stating the reasons of his declining to accept a pastoral charge in his native country, that with us they may adore the grace of God in raising up such an agent for his work, and with us may pray that the number of such agents may be greatly increased.—

1st. There is no foundation whatever

for the report that I have been dissuaded from returning to India. Neither by word nor deed have I ever given the least public encouragement to it. True it is, that many have attempted to dissuade me, and more than once have the most tempting offers of useful and honourable employment at home been placed within my reach. But I have uniformly resisted all such solicitation, and peremptorily declined all such offers. Again and again have the horrors of past affliction been cruelly resuscitated, in order to scare me by the dread of future suffering. Still, though thrice brought to the very brink of the grave by successive attacks of some of the most virulent tropical diseases, and though not yet perfectly restored to wonted health and strength, I greatly rejoice in spirit that God has empowered me to feel, and thankfully to declare, that so long as He appears to have any work in reserve for me in India, its pestiferous atmosphere has no terror for me.

2d. As to the sphere of usefulness in Aurdcen, to which you so forcibly and justly draw my attention, God forbid that I should undervalue it. Its equal in magnitude may elsewhere be found, but in all Scotland I do not believe it can be surpassed. Pardon me, however, for sincerely cherishing the belief, that the field of India is transcendantly greater. For your thousands we have our millions, endowed with immortal souls, alike precious in the sight of Heaven. Your thousands have been born and brought up in a Christian land of "gladsome light and liberty;" our millions in a region of heathen bondage and pagan darkness, that "may be felt." Your thousands have been replenished with stores of the "bread of life," and the "water of life;" our millions are still famishing in a dry and parched wilderness, wherein no waters be. Your thousands have already professed to throw aside the weapons of unnatural rebellion, and acknowledge their allegiance to the King of Zion; our millions are, up to this moment, in fierce battle array—raging against the Lord and his anointed. Your narrow, subjugated domain, therefore, requires only a peace

establishment to retain it in quiet possession; our almost boundless hostile territory seems to demand equally boundless resources to level its frowning citadels, and establish the kingdom of the Messiah on the ruins of Satan's empire.

3d. The inducement to labour amongst an awakened, devoted Christian people, is a sufficiently potent one. But it must be borne in mind that my feelings and affections are, to a great extent, preoccupied by a small but attached band of Christian disciples in the East; for whom I have laboured and travailed in pain, that they might, through the influence of God's Spirit, be born again, and so become sons of God—heirs of God, and joint heirs with Christ. Some of them, I know, deeply mourn my temporary absence; and numbers more are looking with eager, longing eyes, for my return. Oh, then, how would their confidence be shaken—how would their reasonable anticipations be blasted—were they to hear that I had been persuaded to prefer the soft and downy repose of "a living" at home, to the arduous struggle of joining with them in hastening the birth-day of their country's emancipation from the long, dark night of Satan's reign, and sin's uncontrolled dominion!

4th. Were I to remain in my native land, it would doubtless be still in my power to do something by way of advocating the claims of poor, benighted India. In that case, however, methinks my tongue would not only falter, but often "cleave to the roof of my mouth." Fearlessly and unsparingly have I reproached the indolence and cowardice of those who keep lingering, lounging, and loitering at home in lazy expectation of some snug peaceful settlement; instead of nobly marching forward into the wide field of the world, to earn new trophies for their Redeemer, by planting his standard in hitherto unconquered realms. Neither have I suppressed my honest indignation at the no less criminal supineness of others, who, having once obtained such settlements, ingeniously devise a thousand petty, frivolous pretexts, for continuing to wrap themselves up in the congenialities and luxurious indul-

gences of home; instead of boldly daring, though at an immeasurable distance, to tread in the footsteps of apostles, and prophets, and martyrs. Not that I would have such loiterers to join our storming ranks. Far otherwise. If for one would wash my hands of the guilt of appending such drags to the chariot wheels of the conquering Messiah. The grand evil is that such persons should exist at all, arrayed externally in the garb of the heralds of salvation. How often have our ears been regaled with the music of eloquence, echoing the songs of Divine chivalry, and the battles of the faith? But, all the while, have we not been left in sorrow to exclaim,—Where the rushing crowd of champions clad in armour of light? Where the continued toiling, and struggling, and fighting, which form the certain prelude to decisive victory? Alas! alas! if without an effort, without a struggle, and without a sacrifice, imagination alone could conquer all difficulties, then, with the ease of some potent spell, and the rapidity of some inexplicable enchantment, might we behold every howling waste converted into gardens of delight, and golden palaces starting from every barren shore.

Such sentiments and expressions may be deemed by many over-severe and not a little uncharitable. If so, I cannot help it. What I feel strongly, I express strongly. How then could I in consistency, after such decisive expression of my own feelings, reconcile myself to the resolution of throwing aside my weapons of aggressive warfare, and timidly shrinking down into the shrivelled form of a comfort-seeking time-server at home? What a plausible corroboration might thereby be given to the base calumny, that few or none go forth to heathen climes, but such as have been unsuccessful and disappointed candidates for office in their native land,—the only merit allowed them being the ignoble one of making a virtue of necessity? What a triumph might be furnished to the thousands who stoutly call in question the sincerity of those who profess their willingness to submit to sacrifices for the sake of Christ?—And with what shouts of derision might

any appeals of mine, on the subject of personally engaging in the toils of Missionary labour, be responded to?

No, no; whatever else may be said of me, I am resolved, through God's grace strengthening me, it shall never be said that I basely flinched in the hour of temptation, or traitorously relinquished the post of danger,—thereby throwing a stumbling-block in the way of my brethren and fellow-labourers in the east and in the west. I am resolved, with the blessing of God, to prove that it is possible for his grace to embolden even a poor, frail, worthless worm of the dust as I am, to court the privilege of sacrificing ease, and comfort, and friends at home, for the sake of advancing his glory, by endeavouring to extend the triumphs of the Cross in foreign lands. And much as I have already suffered in the attempt, I bless God that he has put it into my heart to be cheerfully willing to suffer again,—to persevere in the divine work of scattering the "indestructible seed" in the face of all difficulties,—to water the seed so scattered with my tears, ay, and with my blood too, if required in fulfilment of the purposes of an all-gracious Providence.

5. In writing in such a strain, I beseech you not to suppose for a single moment that it arises from a desire to glory in any thing which I may have been enabled to do, or may yet do, towards advancing God's glory in the world. The Searcher of hearts doth know that such desire is most alien to the entire current of my thoughts. For after we have done our best,—and our best we are in duty bound to do,—what are we in His sight but unprofitable servants? My meaning simply is, that, so far and so long as God, in his great and undeserved mercy, bestows upon me the least ability, I am prepared, in this or distant lands, with heart and soul, and strength and mind, to spend and be spent in his blessed service.

Two causes only would induce me to relinquish my present position. 1st Such a degree of ill health and consequent debility, bodily and mental, as would palpably unfit me for the arduous labour. Or, 2d, The offer of the per-

sonal services of any of my brethren in the ministry, many of whom are infinitely better qualified by endowments of nature and of grace, to encounter the toils and the hazards of our great missionary enterprise,—an enterprise where all former experience often fails, and an entirely new experience must be wrought out, challenging a concentration of sagacity and tact, and holy perseverance, and prayerful wrestling with God, to which our “Masters in Israel” alone can, without presumption, lay claim. Should my health finally fail, or should any such competent labourers present themselves,—then, indeed,—but not till then, would I deem it my duty to abandon the position I now occupy, and, resigning it into abler hands, gladly retire into the peaceful seclusion of some humble station in the Redeemer’s vineyard at home.

6. Having thus calmly and deliberately made up my own mind as to the path of duty, I may not, and must not swerve. All considerations of personal or family advantages must vanish. Being a husband and a parent, I trust I know something of the strength and peculiarity of domestic ties; I trust I am not blind to the claims which a beloved partner and children have on my protection and support. But the ties of grace—the claim of a bleeding Saviour—are higher, holier, stronger still. And it is my rare and singular felicity, to feel assured that every sentiment which I have now uttered finds a ready echo in the breast of that bosom friend, who has heretofore rejoiced with me in my joy, and sympathised with me in my sorrows. And painful though the trial must prove to flesh and blood, we are both prepared, when the hour of separation comes, to part with our dear little ones—perhaps for ever—recommending them, in the exercise of faith, to the care and keeping of Him who is pre-eminently the friend of the friendless, and the father of the fatherless.

And now, my dear Sir, what shall I say, in conclusion, relative to the expression of favourable regard which your letter so emphatically conveys? To

say that it vastly exceeds any thing to which I feel myself entitled is to say little. I could not speak of it, if I would, in terms at all adequate. The theme I must therefore leave to the musings of “expressive silence.”

From the vivid interest taken by you, and your friends and townsmen, in that mission to whose interests my life has been devoted, Aberdeen has long ere now been endeared to me; but it has become doubly so now. It is imprinted on the table of a grateful heart, as if engraven with a pen of iron on the rock for ever. And should God spare me to revisit once more the distant shores of India, even there will it not cease to rise up before me in fondly cherished remembrance.

That God, in his infinite mercy, may pour upon yourself and colleagues, and all the members of the South Church congregation the richest effusions of his grace,—and raise up unto you another pastor, according to your hearts’ desire—is the earnest prayer of your affectionate friend in the Lord.

May our prayers for him, and for the success of that enterprise in which he has embarked, never cease. Canada has much to do for herself, but we shall not succeed the worse, because of our sympathy and prayers for one hundred and fifty millions of immortal beings, whom the providence of God, we humbly trust for gracious purposes, has brought under the sway of our beloved country. We cannot but regard it as a most auspicious token of reviving Religion in our Parent Church, that she has begun to put forth her energies in Foreign Missionary labours. It is long since Scotland began to supply India with her most distinguished Military Officers, Judges, and Civilians. A higher honour yet remains to supply India with her most distinguished Missionaries. There cannot be room here for vain boasting, or unhallowed competition; since the perfect will be the humblest, and the most successful will owe all his success

to the free and sovereign grace of God. We shall revert occasionally to this Mission.

COBOURG MISSIONARY SOCIETY.

TO THE EDITOR OF THE CHRISTIAN
EXAMINER.

SIR,

I entirely agree with the observations made by Mr. Gale at the Meeting of the Presbytery of Hamilton, in January, as reported in your last number, respecting the feebleness which has characterized the past efforts of our Synod and Presbyteries in reference to Missions; and I agree with him farther in attributing this "to a too exclusive reliance on foreign aid, and the want of a proper organization for collecting and combining the resources of the country under the direction of the Church Courts." That something of this kind is necessary to remove or alleviate the spiritual destitution which prevails in this country, must be obvious to all who are in the least degree acquainted with its state: It is known to myself, and many of your readers, that there are numbers belonging to our Zion, who since they crossed the Atlantic have never once heard the Gospel proclaimed by any Minister of our Church. One sabbath after another passes away without their being called to go up to the Lord's house to unite with his people in his worship and service. Of those who are thus deprived of public ordinances, there may be a few who on the sabbath join together in praising God's name, supplicating his mercy and reading his word; but no one will say that this for any length of time can satisfy the desires of those who have been accustomed from their childhood to attend divine ordinances, and have experienced the improvement and consolation that flows from them; and believe that "the Lord loveth the gates of Zion more than all the dwellings of Jacob.

But the melancholy fact also must be known to many of your readers, that not

a few of those who once enjoyed, and greatly valued religious ordinances, have in consequence of the privation of them in their new settlements, sunk into a state in which even the desire of them is extinguished. Instead of asking themselves the question "wherewithal shall I come before the Lord," or "what shall I do to be saved"—their constant inquiry is what shall I eat, or what shall I drink, or wherewithal shall I be clothed? They do not hail with joy the day of sacred rest. If it do not hang heavy on their hands through idleness, they waste it in amusement and dissipation. What must the danger of the children of such parents, and of such a community be, with such an example always before their eyes? Must they not sink into a state nearly allied to that of the savage, in which the gratification of appetite is the chief concern, and when its cravings are appeased, whose time and life are dozed away in utter heedlessness or ignorance of the high end for which they are bestowed. If these facts are true, and who can deny them, are we to sit still, and fold our hands? Are we deserving of the name of Christians, if we make no exertions to prevent this spiritual degradation, into which many are sinking, or are already sunk, even though they themselves should care for none of these things? The following remarks, which a Minister of our Church made at a Meeting of the Glasgow Church Building Society, are worthy of being transcribed as appropriate to this subject: "It is an affecting thing to see the poor seeking for the bread and water of life, when there is none to dispense them; but there is another sight more deplorable still, the sight of thousands who live and die caring for none of these things; in whose hearts the feelings of the slavery of sin have become so natural and inveterate that they have not even a wish to be free from their state of degradation. We are told that the traveller who sinks into the wreaths of the snow-storm soon becomes torpid, and

when the sleep of death begins to creep over him, the friendly hand that comes to relieve him is repulsed, and he prays to be let alone: But is that a reason why he should be left to perish? Is not the very fact of his willingly yielding himself to destruction fitted to awaken our concern, and animate our exertions for his rescue? And so it is our peculiar duty, when souls are perishing and regardless of their danger, to exert ourselves in saving them from impending destruction. "Of some have compassion making a difference: and others save with fear, pulling them out of the fire."

Feelingly alive to the spiritual destitution which prevails within the bounds of the Presbytery of Kingston, our congregation have formed themselves into a society for the purpose of raising funds to assist the Presbytery in supporting one or more Missionaries to visit their destitute settlements with the Gospel of peace. The rules and regulations of the Society are as follows: viz.

Rules and Regulations of The St. Andrew's Church Missionary Society, Cobourg.

1. That the Society shall be called The Missionary Society of St. Andrew's Church, Cobourg.

2. That the object of the Society shall be to raise funds to assist in supporting one or more Missionaries within the bounds of the Presbytery of Kingston, and for other religious purposes, connected with the Church.

3. That all persons subscribing a penny or upwards, monthly, shall be members of the Society.

4. That the business of the Society shall be conducted by a President, Vice-President, Treasurer, Secretary, and a Committee of Nine, and that Five shall constitute a quorum.

5. That the Committee shall meet quarterly, on some day to be fixed by themselves.

6. That the Committee shall divide the congregation into sections, and appoint one or more collectors for each section, for the purpose of soliciting subscriptions and receiving the same, and that they pay over the sums thus received to the Treasurer at least one week before the Quarterly Meeting.

7. That the subscriptions raised by the Society shall be applied, in the first instance, to the support of one or more Missionaries within the bounds of the Presbytery of Kingston; and that the surplus funds, if any, after paying over a fair proportion to the Presbytery's Treasurer, shall be disbursed under the direction of the Committee.

8. That the Society shall hold an Annual Meeting on the Monday after the summer Communion, when the Committee shall give a report of their proceedings during the past year, and new office-bearers and a committee shall be appointed for the succeeding year.

The financial scheme which we have adopted is similar to that which is now in operation in Scotland, for raising funds to build Churches and Schools. We have assumed that there are two hundred persons, young and old, in the congregation who are able and willing to contribute something for Missionary purposes. I mention the young particularly, because some parents have put down their childrens names for *one penny* a month, although some of them are not many months old, and to shew you the interest felt in it by the young, a little girl the other day told me that she had already put past her penny for the Society, which she would give to the collector when he came round next month.

Proceeding upon the supposition, that there are two hundred persons in the congregation, who are able and disposed to give as follows, it will be evident that more may be raised in this way, and by a more equalized contribution, than what could be expected from ordinary public

collections.	Let us assume that there are	
75 persons	who pay 1d. month,	£3 15 0
50	2d.	5 0 0
25	3d.	3 15 0
10	4d.	2 0 0
10	6d.	3 0 0
10	7½d	3 15 0
10	9d.	4 10 0
5	1s.	3 0 0
5	1s 3d.	3 15 0

200 The annual amount, £32 10 0

Here then is a scale on which every one in the congregation, be his circumstances what they may, has free choice to take his place, and when it is carried into full effect it will afford the rich man who contributes the largest sum, and the poor man who only contributes a penny, the same common gratification that they had each an important share in spreading the Gospel among their destitute fellow-countrymen. Hoping that by your giving publicity to these remarks, other congregations may be induced to form similar Societies for the same benevolent object,

I am, dear sir,

Your's sincerely,

T. A.

Cobourg, 6th April, 1837.

ECCLESIASTICAL INTELLIGENCE.

THE PRESBYTERY OF TORONTO met in the city of Toronto, on Wednesday the 1st March. Agreeable to the Presbytery's citation, a number of the members of St. Andrew's Church appeared before the Presbytery, and so strongly urged Mr. Leach's remaining with them, that, rather than they should suffer any injury by his removal, he expressed it as his determination to make an effort to continue his labours among them,—notwithstanding the state of his health, which had principally inclined him to accept of the

call from New-Market. The Presbytery, consequently, did not feel warranted in taking any steps to dissolve the connection between him and the congregation; and, accordingly, suspended all further proceedings in the case.

The Moderator laid before the Presbytery a communication from the Presbytery of Quebec, containing a libel found against Mr. Duncan Macauley, by said Presbytery, together with an extract from their Records anent the same; and requesting this Presbytery to serve the said libel on Mr. Macauley, and cite him to appear before that Presbytery, on the 8th of March. The same were read, and Mr. Macauley being present in the Presbytery, the Moderator served the libel on him, and cited him *APUD ACTA* to appear before the Presbytery of Quebec on the 8th instant, and answer to the said libel.

A committee was appointed to revise the Plan and Questions for Presbyterial visitation of congregations, and make such modifications as may be suitable to the present time, and the circumstances of the congregations under the inspection of the Presbytery,—and report at next ordinary meeting.

The Presbytery's Missionary committee reported, that, upon enquiry, they had ascertained there were NINE congregations within the bounds of the Presbytery, which were most anxious to obtain ministers, in connection with the Presbytery, as soon as possible, and were capable of supporting them;—that in the most of these, arrangements had been entered into for the building of Churches, and, in some of them, Churches were already in progress;—that there were, besides, nearly as many important Missionary stations, which were earnestly petitioning for a supply of sermons from the Presbytery;—and that, in nearly the half of all these places, the Gaelic language will be required. Whereupon the Presbytery agreed to apply to the Glasgow Colonial Society, and request

them to engage and send out two Missionaries as soon as possible, and two more in the course of the summer, to act under the superintendence of, and to be supported by, the Presbytery ;—and, further, to apply, on behalf of the nine vacant congregations who wish to have settled Ministers, both to the Glasgow Colonial Society, and to the General Assembly's committee on Colonial Churches, and request them to endeavour, if possible, to send out the requisite number of Probationers, and to give them some assistance to come out,—assuring them of the prospect of immediate settlement.

The Presbytery instructed the ministers, in the meantime, to visit the different Missionary stations, in their respective neighbourhoods, and preach, and make such arrangements for the election of Elders and the organization of Churches as they may see to be necessary, and report to next meeting of Presbytery.

The Presbytery met, again, at King, on Wednesday the 8th March, by special appointment, and ordained Mr. John Tawse to the ministry, and inducted him to the Pastoral charge of the congregation of King. Mr. Leach preached the ordination sermon ;—Mr. McKillican offered up the ordination prayer, and addressed the minister ;—and Mr. Leach gave the address to the congregation.

The next ordinary meeting was appointed to be held in the city of Toronto, on the second Tuesday in May next, at the hour of six, P. M.

A. B.

PRESBYTERY OF HAMILTON.—The Presbytery of Hamilton having taken the preliminary steps required by the laws of the Church, in relation to the election of Mr. Alexander Gardiner, a probationer of the Church of Scotland, to the Pastoral office in the Church at Fergus—met at that place on the 22nd day of February for his ordination. The Rev. Alexander Gale, minister of Hamilton—who presided on the occa-

sion—having preached the ordination sermon from 2. Corinthians ii. 15 and 16, read a narrative of the Presbytery's previous proceedings in the case, from which it appeared that a most harmonious call, under the moderation of the Presbytery, had been given to Mr. Gardiner by the heads of families connected with this Church ; that in the trial of his qualifications Mr. Gardiner had given entire satisfaction to the Presbytery, and that due notice having been given to all concerned, none had appeared to object to his life or doctrine.

Mr. Gardiner was then called upon to answer the questions appointed to be put to Ministers at their ordination, and the requisite declarations, promises and engagements, having been obtained from him, he was solemnly invested with the full character and powers of a Minister of the Gospel, by prayer, and the laying on of the hands of the Presbytery. The presiding Minister then formally received and admitted Mr. Gardiner as Minister of the Church and congregation of Fergus, and gave him the right hand of fellowship, in which he was followed by the other members of the Presbytery.

The Rev. Mr. Stark of Dundas, and the Rev. Mr. Bayne of Galt, then addressed the Minister and congregation respectively, earnestly and affectionately exhorting the former to watch over the flock committed to his care, and the latter to be respectful to their pastor, and careful to profit by his ministrations.

Public worship being concluded, Mr. Gardiner received at the Church door the congratulations and welcome of the large and respectable congregation which had witnessed the services of the day.

But these meagre details of the proceedings on this occasion give a very imperfect idea of the peculiar interest and solemnity which they possessed for those present. To be able to enter into their feelings, it must be remembered that little more than three years have elapsed, since Fergus and the country around formed an unbroken solitary forest; that its present inhabitants had for the greater part of that time been deprived of those religious ordinances

which they had previously enjoyed, without interruption, from their earliest years; and that they were now called to witness in the solemnities of the day, the accomplishment of their earnest desires and prayers, in the permanent establishment of a Gospel Ministry among them, and the recovery of the valued and endeared privileges of their native land. Surely God's promises to his people and his faithfulness therein, must in such circumstances have come home to the believer's heart, with peculiar distinctness and force. Indeed it was hardly possible to avoid making especial application of Isaiah's prophetic announcement—"the wilderness and the solitary place shall be glad for them—and the desert shall rejoice and blossom as the rose."

The religious condition of Fergus and its neighbourhood, so far advanced beyond many older settlements, affords a pleasing instance of the good effects of union and harmony among a people in pursuing a common and important object. Had those minor differences in religious sentiment which too often prevail to the hindrance of the Gospel, been allowed to divide the counsels and efforts of this young and interesting community, the support of a regular pastor would have been impracticable for many years—and these years, whatever they might have added to the worldly resources of the people, would have contributed largely to the progress of religious indifference, ignorance and error. But while all praise is due to the people for their unanimity and zeal in this matter, it ought not to be concealed that they owe much of their success in it to the counsel and exertions of Mr. Ferguson of Woodhill, who, with a munificence that well deserves to be recorded and imitated, erected at his own expense the neat and commodious Church of Fergus, and made it over in free gift to the heads of families in the settlement.

A. G.

PRESBYTERY OF HAMILTON.—An ordinary Meeting of this Presbytery was held at Hamilton on the 12th inst. The Rev. Donald McKenzie, of Zorra, was

appointed Moderator for the ensuing six months.

A numerous signed petition from the townships of Caledonia and Cayuga, on the Grand River, was presented, in which the petitioners expressed an earnest desire that a Missionary of this Church should be sent amongst them, and their readiness to contribute to his support to the utmost of their ability: Mr. David McCluny, and Mr. John Cowden, who had been deputed to present the petition, were heard in support of it. They offered various interesting statements respecting the spiritual destitution of these townships and the adjoining settlements, and the desire that prevailed to obtain the ministrations of this Church, expressing their full conviction that very liberal contributions would be made for the support of a Missionary. The Presbytery received these statements with lively interest, and requested the deputation to intimate to the petitioners that as soon as a Missionary was at their disposal, the claims of that part of the country would be attended to. The Presbytery farther appointed Mr. Gale to visit the above-mentioned townships.

The Presbytery had then under consideration the proper steps to be taken for providing an adequate number of Missionaries, and resolved to communicate on the subject with the Committee of the General Assembly on Colonial Churches—with the Glasgow North American Colonial Society, and its auxiliary at Aberdeen—and with the Synod of Ross. They also resolved to authorise and request the Glasgow Society to send out two Missionaries to be supported at the expense of the Presbytery, and appointed a committee to conduct this correspondence, and to report at next ordinary meeting.

The draft of an address respecting the observance of the Sabbath, ordered to be prepared at last Meeting, was given in, read, and approved. The Presbytery ordered it to be printed and distributed under the direction of the Clerk, among the congregations within their bounds, and enjoined Ministers to read it from the pulpit.

The Rev. Mr. Tawse having accepted

a call from the congregation in the township of King, within the bounds of the Presbytery of Toronto, was released on the application of that Presbytery from his Missionary engagements.

The next ordinary Meeting will be held at Hamilton on the second Wednesday of July.

A. G.

THE COMMISSION OF SYNOD met on the 12th inst. in the City of Toronto, on the call of the Moderator; present, the Rev. Wm. Rintoul, Moderator, the Rev. Robert McGill of Niagara, the Rev. Wm. T. Leach of Toronto, the Rev. John M. Roger of Peterborough, John Mowat, Esq. of Kingston, and Edward Thomson, Esq. of Toronto, Elders. The special business transacted referred, first, to the distribution of two hundred pounds sterling, granted by the General Assembly's Committee on Colonial Churches, and the Glasgow Colonial Society, to assist those congregations whose Ministers do not receive any Government allowance. There are many small congregations unable to maintain their Minister. When they called him from his native country to labour among them, they entertained the hope that some considerable aid would be obtained from Government towards his support. This hope in no case has been realized in the due degree; in many cases not at all; and the consequent embarrassment both to Ministers and congregations has been great. The Commission granted small donations, from this sum entrusted to their disposal, to such places as seemed most necessitous. This relief is the more to be esteemed, as it is another token of

the increasing regard of the parent Church towards its Colonial branch. We trust the time will soon come when the resources appropriated for the support of religion in this Province will be available, and when we shall not need to draw upon the Christian liberality of the mother country, on which the demands are already so numerous.—The other subject which engaged the Commission was the election of a clerical delegate to represent to the parent Church the peculiar circumstances of the Presbyterian body in this Province. The Rev. John Machar, of Kingston, was chosen for this business. In the event of his acceptance, he is instructed, in reference to the main object of his mission, to regulate his conduct by the resolutions passed by the Synod of 1836; and farther, to use his utmost endeavours to obtain an adequate number of Missionaries and Probationers, to supply the spiritual destitution of the Presbyterian community; to forward the views of the Synod in obtaining such a modification of the Declaratory Enactment as may be adapted to the present and prospective circumstances of the church; to crave the influence and support of the General Assembly towards the establishment of a Theological College in this Province for educating young men for the Ministry; and also the sanction of the Assembly for the admission of Ministers and Probationers from the Synod of Ulster into the Synod of Canada. Mr. Machar will avail himself of the assistance of the Rev. Alexander Mathieson, of Montreal, and of any other Minister who may be in Scotland; and he will also co-operate with the lay agent chosen by the convention of Delegates from Presbyterian congregations, that met at Cobourg on the 14th inst.

ERRATA.—In the second column of page 37, line 7, for *rules* read *rulers*.

The quotation from Doctor Paley, page 33, should have been acknowledged at the bottom of the page.

NOTICE TO CONTRIBUTORS.

THE EDITOR.—We solicit from Clerks of Presbyteries regular reports of their proceedings; and from Missionaries, labouring under any of the Presbyteries, such intelligence as may be gratifying to those who take an interest in the progress of our Zion, and as may stir up those who enjoy the ordinances of religion, to sympathize with, and assist, those who are destitute of them.

We have made those, on whom we rely as contributors, acquainted with our resources and expectations. We trust our call upon them will not be disregarded, and that suitable replies will not be delayed.

TO SUBSCRIBERS.

THE PUBLISHER offers his apology for using paper of a quality inferior to what he wished. Nothing better within his reach could be obtained. A supply of paper of a suitable quality has been ordered from Scotland, and it is hoped, that after the July number, THE EXAMINER will equal any periodical in Canada, as to mechanical execution.

THE PUBLISHER has again to apologize for the delay which has occurred in the appearance of THE EXAMINER, but the causes which led to it have, he hopes, been effectually removed; so that on most future occasions he will be able to issue it early in the month.

Agents are respectfully requested to forward their subscription lists without delay.

Money remittances have been received from

Hamilton, Gore District.	Belleville, Midland District.
Dundas, do. do.	Fredericksburgh, do.
Esquesing, do. do.	Carleton Place, Bathurst District.
Streetsville, Home District.	Amherstburgh, Western District.
Whitby, do. do.	Grimsby, Niagara District.

We shall continue to make our acknowledgements of these favours on the cover.

N. B. Advertisements of a *general nature* will be inserted on the cover at the following rates.

If under ten column lines two Shillings and sixpence currency for the first, and three half-pence per line for every subsequent insertion.

Over ten column lines, three pence currency per line for the first, and half price for every subsequent insertion.

Page lines double the above prices. Advertisements stitched in with the wrapper, at reasonable rates.

In reference to the foregoing, we particularly request the patronage of Booksellers.

Relig

Land Meeting

THE
CANADIAN
CHRISTIAN EXAMINER,
AND
PRESBYTERIAN REVIEW.

VOLUME 1.

OCTOBER, 1937.

NUMBER 8.

CONTENTS.

RELIGIOUS COMMUNICATIONS ETC.

Constitution of Churches, ... 249
Remarks on the late meeting of Synod, 259
What is truth, ... 260
Correspondence of the Hon. Wm. Morris, ... 261

ECCLESIASTICAL INTELLIGENCE.

Report of the Rev. Daniel Allan, . . . 288
Meeting of the General Synod of Ulster, ... 294

The profits of this work will be devoted to the extension of Missionary labour in Canada



316310
6.6.35

NIAGARA, U.C. PUBLISHED BY W.D. MILLER, GENERAL AGENT, Queen St.
To whom communications may be addressed, POST PAID.

PRINTED BY THOMAS SEWELL.

Price ten shillings currency in advance per annum. Postage included.



THE CANADIAN
CHRISTIAN EXAMINER,
AND
PRESBYTERIAN REVIEW.

VOLUME I.

OCTOBER, 1837.

NUMBER 8.

RELIGIOUS COMMUNICATIONS ETC.

FOR THE CHRISTIAN EXAMINER.

ON THE CONSTITUTION OF CHURCHES.*

The following points connected with this subject have been for some time under the consideration of the Committee appointed by the Synod to report upon them. 1. What is the proper course to be pursued in the election of a Minister? In particular who ought to be the electors? Whether the right of voting should be confined to members of the church in full communion or extended to all promiscuously connected with the congregation? 2. What is the best mode of electing elders? and 3. How the temporalities of the church should be managed, and whether the spiritual and temporal departments of the church should be kept distinct. Queries were sent by order of the

Synod to the different congregations, bearing upon these points and requesting information on certain matters of fact, such as the proportion of communicants as compared with the number of other classes connected with congregations, and the number of organized congregations within the different Presbyteries. Answers have been returned by a part of the church only. Enough however is before me to enable me to open the question, leaving it to be afterwards better and more fully discussed.

1. Respecting the election of the Minister. From the answers returned it appears that all are agreed that it should, according to the present practice of the church, be conducted under the moderation and direction of the Presbytery. Regarding the right of voting, and description and qualifications of the voters,

*Extracted from the Report of a Committee appointed by the Synod on this subject.

again, there is a difference of opinion—some seeing nothing objectionable in principle, or dangerous in practice, from the free and unlimited extension of the right of voting to all classes in the congregation, who contribute to the support of the Minister and are under no church censure—others again, being decidedly of opinion that the right of voting should be confined to the members of the church in full communion, and that it is dangerous to extend the absolute right to elect farther, though the wishes and feelings of all should be studied and consulted.

The answer to the queries, though they contain many valuable remarks and suggestions, do not in general enter much upon the principles involved in the question; nor in directing themselves to the queries were parties necessarily called upon to do so.

It may be as well to disencumber the general question, by first of all advertising to certain specialties connected with the state of our church in Canada, which seem justly to have had much weight with those who are in favour of universal suffrage. Not only is the number of communicants in many of our congregations very small, but the calling of Ministers is constantly going on by bodies of persons who are not yet formed or organized into regular churches, having no session, nor ever having had any Christian communion as a church.

Now a question might perhaps be raised whether strictly and constitutionally there is here a proper constitution of the pastoral relation, or whether it is not more of the nature of a Missionary connection? A Minister is sent to a certain number of persons to preach to them, it being yet a matter depending upon the future, whether there is ever to be a regular church or not. The

case is certainly supposable that the Minister might never feel himself authorised upon scriptural warrant, to appoint officers of the church or administer the sacraments, and so regularly to constitute church membership and communion. This state of things calls upon the church to consider whether it would not be better to frame a missionary system under superintendants, or at least to ordain Missionaries over Districts, and thus organise bodies of persons so situated into churches before the more permanent pastoral relation is formed. Is there not cause to fear that the pastoral relation being formed before there are the elements of a regular church, (more especially where the Minister is altogether dependent upon his hearers for his support,) presents a temptation to a looser discipline, and a premature formation of a church; for where the minister has no session and no church-members to strengthen his hands, he is placed in very trying circumstances for the conscientious discharge of his duties.

But while we throw out these suggestions we are by no means prepared to say that in no case, except where a regular church is already formed, should there be a settled pastor. In many cases there are often all-sufficient grounds perhaps to warrant the measure. There is a people coming before a Presbytery with a unanimous expression of their wishes to have a certain person set over them as pastor, by the solemn act of ordination, and it will seldom or ever happen that none of those who give the call have been members of other churches. In most, if not all cases, many will be found to have been members, and some even officers. The circumstances may be such as to render it highly desirable that the expressed desire for union, by the bond of

the pastoral relation, should be taken advantage of, although in some cases it may be premature.

We are however in a situation for coming up to the general question unfettered by this specialty, because it is believed that all will feel constrained, by the necessity of the case, to admit the general right of voting in the election of a Minister, in such a situation of things as this. The Presbytery of Bathurst, who have as a Presbytery sent in their opinion in favour of confining the right of election to the members of the church, say, "In the case of new congregations, a call, signed by a majority of subscribers for the Minister's support, to be laid before the Presbytery is sufficient."

The time seems to have arrived for fixing the general principles connected with the constitution of churches, because it were obviously unwise, nay, guilty, to allow any thing fundamentally wrong or subversive of scriptural principles to grow up as a precedent in the church.

Taking up then this question of the election of the Minister, free from all specialties, let us try to get at its principles.

It must be granted by all that in every human society whatever, (whether one of these formed by the hand of nature, such as the family relation, or any of these many associations continually formed for certain definite objects and purposes,) it is the practice, for self-evident reasons, to manage its own internal affairs, to devolve all powers of acting, in relation to the society, upon its own members, and to appoint all its own officers. It will be granted that the church is a society—that it must have officers to manage its affairs—that the choice of its Minister, who may be said to be its chief officer, is of the greatest

consequence, and that it is a matter that belongs to the internal and spiritual part of the church, and requires spiritual qualifications rightly to discharge the duty. It will hardly be denied that the church has a set of persons belonging to it, who are rightly called members of it, and that if so, as in every other society, its own members ought to manage its own affairs. They who are for giving an indiscriminate right to all classes who may in any way be connected with a particular congregation, to act in this very important matter, must therefore, it is presumed, go upon the idea that all they admit to the right are substantially to be considered as forming a part of this society called the church.

This idea, naturally enough perhaps, arises from the various senses in which the word church is used and understood. This we shall afterwards consider—but in the mean time it may be remarked that the idea may also arise from this peculiarity in the nature of the true church of Christ, that while it is of all societies in the world the most exclusive, its constant business is to be ever throwing wide open its doors to all the world, to sound this invitation, "come with us and we will do thee good." Its separate and distinctive character however may be read in the very first opening of the way, in which this is to be done,— "come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

It is very true that love is the inscription written on all the church's banners. But still the question recurs, are all that come within the walls of a church, or at least, all who have certain pecuniary interests connected with the

congregation, to be considered as members of the society and entitled to have an equal right to act in the management of all its affairs? Is there, or is there not, in this society called the church, as in all other societies, a distinction between those who are *within* and those who are *without*, and a corresponding distinction in duties, rights and privileges—in a word, between membership and no membership?

The Scriptures must of course be our court of appeal in the matter. Now we learn the oneness and distinctiveness of the church in God's designs, not only in the way of definition and description, but in the way of history and observation.

The Bible might with propriety be designated "the history of God's plans in taking out of the world a people for himself;" and in many passages of the church's history we have the distinctness of the church from the world as visibly displayed as if we were actually standing upon some commanding eminence, and beholding, at the day of judgment, the line that is to divide between the dense multitudes on the right hand and on the left of the Judge of all.

On one occasion we see the whole world sinking under the waters of the deluge, and the little handful—the church—collected into one in the ark riding triumphantly amidst winds and waves.

On another occasion we see the ocean rising up to proclaim to all the ends of the earth the distinctness between the world and the church; making its deepest caverns a pathway of safety, and its billows walls of defence to the thousands that belonged to the church, and on the instant making itself a grave for each single one that did not.

Then what does the book of God oftener or more loudly reiterate than the command to keep the line of distinction

between the church and the world clear? And in what is the Book of the world more pathetic and impressive than in this, that by the church's losing her distinctive character, and uniting herself to the world, instead of uniting the world to her, she has always been shorn of her strength and robbed of her beauty.

But, as bearing more directly upon the point, is there not a distinct membership *within the church*, as distinguished from all *without*? Distinct and peculiar membership is God's grand design in regard to His church. It is of the very essence and nature of a church to have a membership of the strongest, most peculiar, and distinctive of all kinds. The church is a people taken out of the world and consecrated to Christ. "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people;" and mark the distinctive character of its membership,— "Now ye are the body of Christ and members in particular; for we are members of his body, and of his flesh, and of his bones." True these are figurative descriptions. But why? Because no ordinary language is strong enough to describe the closeness, the peculiarity, the distinctiveness, of the membership in that society called the church. What an overwhelming view have we of the oneness and distinctiveness of the church in such a passage as this, "And the glory which thou hast given me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one."

It is true the word church is used in various senses. The strict and proper meaning of the compound word which we translate church is "called out of," thus clearly denoting its distinctive character. But though the church is

one in its nature and in God's design, it is viewed in different lights, and hence has arisen a corresponding variety of meanings.

The word church sometimes means the invisible, sometimes the church visible, and each of these expressions has different meanings. When the invisible church is spoken of in its most comprehensive sense, it means "the whole number of the redeemed, or whole number of real believers or Christians, whether in heaven or earth, that have been, are, or shall be." The whole number whom the all-seeing God, who alone sees the throng, knows are to be saved. Sometimes it means "the number of true believers in heaven"—sometimes "the number of true believers on earth." Again, when the visible church is spoken of, "the whole number of professing Christians in the world," is sometimes meant, and sometimes "any particular body of professing Christians who hold the same doctrines, as the church of Scotland or the church of Holland"—and sometimes is meant, by the term church, which is the sense with which the question now before us is more immediately concerned, "any body of professing Christians who worship together in the same place." It is no doubt true that when a church is spoken of, this loose and general meaning is sometimes attached to it—"all who are in any way connected, whether members or general hearers, in a particular congregation." But it is further true, and sad as true, that in the best regulated church that ever existed, God's all-seeing eye may discover even among those who are members and have made a solemn profession of their faith in Christ, some who are not true Christians. "They are not all Israel who are of Israel."

It might be shewn that in every sense

in which the word church is employed, the idea of its being a society composed of members of a distinctive character, is involved. But supposing the word were farther transferred from its right and original meaning than it is, it would only after all be sharing the common fate of many other words—and as to the thing really meant, we have God's book to tell us that his design, in a church, is to call a society out of the world to Himself.

It is common to hear it said that the persons who have not formally joined the church are often better Christians than they who have. This is surely a very loose way of speaking; and unless it be meant by it that there should be no such thing as members in a church, that is, persons *within* as distinguished from those *without*, it has no bearing upon the present question.

It is a melancholy fact that professors of the faith, or members of the church, but too often dishonour their profession. But is the maintaining the distinction between the world and the church the cause of this evil? or would the destroying or confounding all distinctions between one class of persons and another connected with a church cure it? The whole history of the church gives a testimony quite the reverse—that the purity of a church is likely to be in proportion to the pains taken in the admission of members—the impurity to the negligence.

But it is not supposed that those who are for giving equal rights in the election of the minister, to all in any way connected with a particular church or congregation, mean to dispute the propriety of membership, or to do away with all distinctions between one class and another. All, it is supposed, they mean to maintain is that the act of voting in the election of minister, is not so

strictly an act of membership as to be confined to church members strictly so called. And it must be admitted that all attending, or that have the purpose to attend a particular church, have a most substantial and important interest in the matter, and that so far as possible, their wishes should be consulted. It may be true too that in the present state of things in this colony, no great danger would arise in giving them an equal right. But in forming our constitution we are bound to look to principles, and so far as possible to prevent the risk of danger.

Now, by giving absolute equality of rights, it cannot be disputed that we make it quite possible for things to be brought to such a result as to destroy the very nature and design of a church; that is, we leave it quite possible for the proper members of the church to be outvoted and overruled by those without the church, in a matter clearly belonging to the spiritual affairs of the church.

But while there seems to be strong ground for a distinction between the rights of those who are members of the church and those who are not, in the election of a minister, it is one of those cases where the abstract right should rather be kept in reserve, as a check and preventive to evil in time of need, than unnecessarily or invidiously exercised. Nothing can be more desirable than that there should be perfect unanimity of feeling among all within the sphere of a minister's labours—and nothing better becomes a church than such a system as shall attract all, and so far as possible, win over the prejudices of all. As far as this can be done consistently with obedience to God's will, the laws of his church, and its good and orderly government, it should ever be attempted. It is to be hoped that

matters may be managed in such a way as, without compromising the safety of the church, shall avoid bringing the different classes, connected with the congregation, into collision, and secure harmonious settlements of ministers.

In consulting the standards of the church, we observe, as might be expected, from the effects of patronage, that the rights of parties in this matter are left rather undefined. It appears, however, that in the election of the minister, they do in some measure acknowledge a distinction in favour of those peculiarly *within* the church, as compared with those *without*.

The act of Assembly, 1649, devolves much upon the elders in the business. It provides,

That, 1. When any place of the ministry in a congregation is vacant, the presbytery do, with all diligence, send one of their number to preach to that congregation, who, in his doctrine, is to represent to them the necessity of providing the place with a qualified pastor, and to exhort them to fervent prayers and supplication to the Lord, that he would send them a pastor according to his own heart: As also, he is to signify, That the presbytery, out of their care of that flock, will send unto them preachers, whom they may hear; and if they have a desire to hear any other, they will endeavour to procure them a hearing of that person or persons, upon the suit of the elders to the presbytery. 2. Within some competent time thereafter, the presbytery is again to send one or more of their number to the said vacant congregation, on a certain day appointed before for that effect, who are to convene to hear sermon the foresaid day; which being ended, and intimation being made by the minister, they are to go about the election of a pastor for that congregation, the session of that congregation shall meet and proceed to the election, the action being moderated by him that preached: And if the people shall, upon the intimation of the person agreed upon by the session, acquiesce and consent to the said person, then, the matter being reported to the Presbytery by commissioners sent from the session, they are to proceed to the trial of the person thus elected, and

finding him qualified, to admit him to the ministry in the said congregation. 3. But if it happen that the major part of the congregation dissent from the person agreed upon by the session, in that case the matter shall be brought unto the presbytery, who shall judge of the same; and if they do not find their dissent to be grounded upon causeless prejudices, they are to appoint a new election, in manner above specified. 4. But if a lesser part of the session or congregation shew their dissent from the election, without exceptions relevant and verified to the presbytery, notwithstanding thereof, the presbytery shall go on to the trials and ordination of the person elected; yet all possible diligence and tenderness must be used to bring all persons to an harmonious agreement. 5. It is to be understood, that no person under the censure of the kirk, because of any scandalous offence, is to be admitted to have hand in the election of a minister.

The plan that shall best combine the twofold object of maintaining the members of the church in possession of the right of election, and at the same time arrange things in such a way as to regard the interests of all the different classes connected with the congregation, seems the best entitled to our adoption. The Kirk session of East Toronto, while they are decidedly for preserving the right of election in the members of the church, suggest that all classes be asked to subscribe an adherence to the call. One of the brethren has suggested that in every case where the members of the church are left in a minority, the matter should be submitted to the Presbytery, to do, under all the circumstances of the case, as may seem best for the interests of the church.

Some such plan as this might perhaps answer. Let the nomination be placed in the elders and majority of the members of the congregation, with injunctions from the church to consult all, and use their utmost exertions to satisfy the minds of all, in the steps they take. When *they* have looked out for and fix-

ed upon the person, let them call a general meeting of all interested, and get the concurrence of all, or at least of a majority.

By the church's taking care by means of a proper superintendence that sessions and members of congregations adopted a judicious and conciliatory course in securing the concurrence of all, it is hoped that in practice, collision would seldom arise; while the retaining the right of nomination in the hands of the session and members of the church, for which we have a precedent in our standards, would be a check against danger, and where division might arise, the Presbytery would act as a balancing power. A constitution upon this plan was unanimously agreed to by the congregation at New-market, and it may be observed that several congregations have at once agreed to vest the right of election exclusively in church members.

2. With respect to the election of Elders, all seem pretty much agreed that the session should *nominate*—the congregation *elect*—that is, either the members of the church, or all classes, according to the different opinions entertained respecting the qualification of voters in the election of the minister.

3. Regarding the management of the temporal department of the church, it seems to be the general opinion of the brethren, that it is expedient, when practicable, to keep the management of the spiritual and temporal departments distinct. Some think, however, that all the managers should be members—others that all classes of the congregation should be equally eligible.

On this subject, concurring as I do in the main with the views respecting the continuance of the office of deacons in the church, so well discussed in the last number of the Christian Examiner, I am

saved from the necessity of saying much, strongly impressed as I have been in the course of my consideration of these matters, not only with the inexpediency, but in my mind, violation of duty, in discontinuing this office in the church. I had resolved to call the attention of the Synod to the subject very fully, but perceiving that this is done so well by one of the brethren in the paper I allude to, I shall submit only a few observations confirmatory of the views therein advanced.

President Dwight, (no mean authority on such a subject,) lays down this proposition, "whatever church officers the scriptures have established as standing officers, are appointed by God himself. The church therefore is bound to receive them as having been thus appointed, and to take effectual care that they always exist." The principle here stated seems sound and incontrovertible; and it is not easy to understand why the office of deacon has of late been suffered, in our parent and other Presbyterian churches, in a great measure, to go into disuse, except it be thought that the office of elder is the same, or so similar as to supersede the necessity of both.

Now it seems strange that the name and distinct office of deacon should be sunk in the name and office of elder, when it is considered that the scriptures give us as full and explicit an account, both of the institution, and of the particular qualifications of the office of deacon as of any office in the Christian church—while of the office of ruling elder, any information we have is more of an incidental and indirect, than of a positive and direct, nature; so that it is not by any means left clear whether the ruling elders referred to in scripture, as distinguished from those who ministered in word and doctrine, were not ministers, (the term elder, as has

often been conclusively shown, being a generic term, comprehending ministers, pastors, bishops, &c.) who possessed and exercised the special gifts and endowments suitable for managing the ecclesiastical polity of the church, rather than a separate order of persons. We have no quarrel with the office of elder; on the contrary, the office like the name, is venerable in the annals of our church, and has been admirable in its practical working; and as respects the design and description of duties comprehended in the office, we have scriptural precedent and authority. All we are contending for is, that there seems no good reason for suffering the office of deacon, so very amply and distinctly set before us in scripture, to be lost and merged in it.

The paper in the August No. of the Examiner shows most satisfactorily that the office of deacon was not only in use in our church, and has always to some extent been so, but that it embraced a variety of duties of a kind that must ever be so very valuable and beneficial to any church, as to bear the most impressive signatures of the Divine wisdom in its Divine institution.

But there is the strongest reason to doubt whether the offices of deacon and ruling elder are the same, or even so very similar in their nature and intention, as that the one should be lost and swallowed up in the other.

The standards of our church give us this very expressive description of the use of the eldership, so far as it goes, for it is not intended to be a minute one. "As the pastors and doctors should be diligent in teaching and sowing the seed of the word, so the elders should be careful in seeking the fruit of the same in the people." There is an order of persons generally to be found in

every church, who, though belonging to the laity, are not only distinguished for their piety, but possessed of such a measure of spiritual and other gifts as most happily qualify them for being valuable coadjutors in ministerial labours. They shew the world how beautiful and harmonious an alliance there may be between a man's heavenly and earthly calling. They disarm that prejudice against religion arising from the idea that ministers are from a necessity of office compelled to pay her homage. They strike a union and friendship between clergy and laity which has the most sweetening and harmonious effects upon the world.

But, as in the management of human governments, adaptation of the different parts to be performed to the different gifts of those who are to perform them, ought to be studied; and as order, dispatch and efficiency, in matters of business, are best promoted by a judicious sub-division of labour; so all this ought to be especially kept in view in the government of the church:—for this in scripture is expressly enjoined. The church, and the exercise of the various gifts and offices in it, are beautifully compared to a human body, where all the different parts act, though with varied power, yet with perfect harmony and unity of design, and are all united to the Head from which they derive their life. See Cor. 12; Eph. 4.

Now is there not ample room for the office of deacons in the church, as entirely co-operative with, and yet as to the range of duties and sub-division of labour, distinct from, the office of elder? We cannot help thinking that there plainly is, and that the exertions of such an order of persons might be signally beneficial to the church.

Gg

We agree with those who think that it is most desirable that the temporal affairs, and every thing connected with the church, should be as much as possible under the direction of the members of the church. Having already, at such length, adverted to the principles and grounds of this opinion, in illustrating the distinctive character and membership of the church, we shall not go back upon the argument. But never let us forget that nothing in all scripture is plainer, than that spiritual qualifications are, in the mind of God, thought desirable for these who conduct the temporal affairs of the church, as must be obvious from the fact that the deacons, whose duties were entirely temporal, are in the very words of the institution of the office of deacon, required to be men full of the Holy Ghost. See also 1 Tim. 3 ch.

It seems further a most fair and legitimate inference, that the serving of tables is the proper duty devolving upon them, as being especially needed at that time, and that all temporal duties belong to the nature and design of the office: because scriptures give us the reason in which the office originated, namely, the enabling ministers to give themselves entirely to duties purely spiritual. Then it is most satisfactorily shown by the paper in last Examiner, that a very specific and comprehensive range of temporal duties did, in point of fact, devolve upon deacons in our parent church.

One particular department of duty we cannot omit, because, were it the only one, it seems abundantly of itself to call for the continuance of the office of deacons— we mean their especial care of the poor.

Happily for Canada, indeed, the poor,

as a distinct class connected with the church, (if by poor we mean those who throw themselves upon the public funds of the church,) do not make the same clamant demands for the office, as in the church at home. May God grant that so it may be as long as Canada or the world standeth. But of all the means which could be devised for keeping it so, and preventing the monstrous evils of pauperism which have grown up at home, we conceive none better could be found than by keeping in constant play and vigorous operation, the labours of a set of Christian men, such as deacons, in every church.

But it were to take a very narrow and partial view indeed of the design of the office of deacon, and of what is meant by their "care of the poor;" to confine their services to the case of those who stand forward in the attitude of public beggars, and openly clamant petitioners for alms. Are there not, in every church and community, cases ever occurring of persons for whom delicate and timely interpositions are needed, and yet where the sufferers would rather die than stand forth in the attitude of beggars?

Except it be the dealing out the bread of life, there is surely nothing more essential in a Christian church than to act upon the Christian command,—To "remember them that are in bonds as bound with them; and them that suffer adversity, as being yourselves also in the body." It is not well for any Christian church to allow the bleak winds of poverty to "visit her poor brothers or sisters too roughly;" it may be too those who are "flesh of her flesh, and bone of her bones," in the strictest Christian sense;—and the church that puts in operation the most

effective system of means to prevent such an evil, deserves much praise. A set of persons will generally be found whose particular dispositions and habits will render it pleasing to undertake this particular department of duty. Many are the ways by which they may exert a very great and wholesome influence on the Christian community.

We do not say, however, that other classes of the church besides members, properly speaking, are to take no part in the management of its temporal affairs. All we are contending for, is, that the principle that every thing connected with the management of the church should be considered properly and more immediately to belong to its own members, should not be lost sight of; and that we are going in the face of what we may call *statute law*, in discontinuing an office which the Divine Head of the church has Himself instituted.

H. G

REMARKS ON THE LATE MEETING OF SYNOD.

My Dear Mr. Editor—I was musing much on my way homeward from the Synod, on its proceedings; and reluctant as you may know me to be to take up the pen for the press, you must attribute it to the interest which I take in the Synod, that I so soon sit myself down to address you as Editor. I know your own pen, or that of some Brother, will give a narrative of the whole proceedings of our recent meeting; but, as I do not now aim at narration, but comment, I am not much afraid of being anticipated in the train of thought I am about to pursue. I may just say, in the outset, that my reflections have been, on the whole, of a pleasing kind: seldom indeed have I returned from a church court with less dissatisfaction than on the present occasion.

1. There was, I think I may safely say, something of a SPIRIT OF PRAYER with us, in the opening of every sitting of the court. Many of us I trust, found it good to be led to the MERCY SEAT, by the Moderator and the other Brethren who successively conducted the devotional exercise of the morning. This refreshed our spirits after the exhaustion of previous labours, and prepared us for new ones.

2. There was little of a bitter or contentious spirit amongst us. Ecclesiastical assemblies, it is well known, are too often scenes of angry contest, so that in many cases, a stranger coming in upon them, might fancy that “the leaders of the Sacramental host” had turned their weapons against each other, instead of the common foe. But in our recent meetings, there was seen little of the ambition for leadership, and little of party spirit, and hence, through the Divine blessing, the general peace and order of our meetings.

3. It was no less pleasing to witness the general expression of a desire to escape from an undue engrossment with the secular concerns and relations of the church. All the Brethren seem to regret that the

ambitious and exclusive claims of the church of England compelled them to assume any thing like a hostile attitude to her. Nor was it *con amore* with any, to be writing memorials to the Colonial Office in Downing Street, or waiting at the Government House, Toronto, in the prosecution of the civil rights of the church. The conviction is happily gaining ground, that in the ordinary circumstances of the church, those who are called to minister in the word and prayer, are not to be busied with these concerns when they meet; and the Cobourg convention of last year is an indication that our people are becoming sensible of their duty, not to allow the temporal interests of the church to be neglected.

4. The zeal of the members of the Synod in attending meetings has been always very manifest, and it was so, on the present occasion, though we think there was a smaller attendance of members from the more remote Presbyteries. We trust that congregations will enter zealously into the plan that has been proposed for defraying the travelling expenses of ministers and elders to the Synod meetings; and that the example of the people of Toronto—how unlike that of the people of Kingston, where the Synod has often met—in allowing all the ministers and elders, except two or three, to spend their scanty funds in boarding houses, will not be imitated. We doubt not, that the members of the church in Montreal, where the Synod next assembles, will be eager to honour the Head of the church, by a decent attention to his servants, when they are assembled to promote His cause.

These remarks on the Synod have been to a certain degree laudatory; we add another to note some defects that characterized our meeting.

5. We cannot commend the Synod for dispatch and regularity in conducting business. One committee appointed last year, from which much had been expected in the way of preparing rules for the ordering of the business of the Synod,

made no report. A great fault was committed in giving over the preparation of the business to two committees instead of one. The business is not yet so great as to require two committees; and there is an obvious advantage in having the Moderator and Clerk members of the committee for preparing the business, as this secures some formal consideration of it before it is passed to the Synod.

One other remark, Mr. Editor, and I have done for the present. I confess that often during our recent sittings, when I looked around on so many able and accomplished ministers of the Gospel, I felt a regret that no opportunity was afforded them for addressing the people of Toronto, except the customary opening sermon by the former Moderator, and the usual services of the Sabbath. Surely some other opportunity might have been found for addressing the people, and advocating with them some of the great schemes which the Synod is preparing to adopt, or is actually prosecuting. An additional sermon, or a public meeting for the College scheme, or the Mission Fund, with a direct appeal to the liberality of the audience, would have made no deduction from our hours of business, but such as we would willingly have spared. We would, I am persuaded, through the Divine blessing, have done good to ourselves, and good to the people, by appealing to their sympathies for such exalted objects. But if the Lord spare and bless us, we may yet profit by remembering past errors and short-comings.

These few remarks on the late proceedings of our Synod, (*quorum pars parva fui*,) will, I doubt not, be admitted into the Examiner, unless a press of other matter forbid, in which case their extrusion will be no disappointment to,

Your's sincerely,

PRESBYTER.

T—T—, 7th Sept., 1837.

PILATE'S QUESTION.

"What is truth?" The fickle Roman
Ask'd, nor waited for reply.

Question of momentous omen!

Shall I also pass it by?

No, my Lord! I'll turn me to it,

Anxious all its depth to sound;

Let me humbly, closely view it,

Till I have the answer found.

"What is truth?" The only token

Lent to guide our blinded race,

Is the word which God hath spoken

By the heralds of his grace:

Thence we learn how helpless strangers,

Guilty rebels, such as we,

May escape ten thousand dangers,

Burst our fetters, and be free.

"What is truth?" That man is mortal,

Wretched, feeble, and deprav'd;

Dying still at mercy's portal,

Yet unwilling to be sav'd.

Of to safety's path invited,

Prone from it to wander far;

In the blaze of noon benighted,

With himself and God at war.

"What is truth?" That He, who made us—

He, who all our weakness knows,

Stoop'd himself from heav'n to aid us,

Bear our guilt, and feel our woes.

Like the lamb the peasant slaughters,

See him unresisting led;

Midst the tears of Judah's daughters,

Mock'd, and number'd with the dead!

Yes, my soul! thy lost condition

Brought the gentle Saviour low;

Hast thou felt one hour's contrition

For those sins which pierc'd him so?

Dost thou bear the love thou owest

For such proof of grace divine?

Meek I answer, "Lord! thou knowest

That this heart is wholly thine!"

Long, indeed, too long I wander'd

From the path thy children tread;

Long my time and substance squander'd,

Seeking that which was not bread.

Now, though flesh may disallow it,

Now, though sense no glory see,

In thy strength, my God! I vow it,

Ne'er again to turn from thee! R. HUIE.

THE CORRESPONDENCE

OF THE HON. WM. MORRIS WITH THE COLONIAL OFFICE, AS THE DELEGATE FROM
THE PRESBYTERIAN BODY IN CANADA.

It may be proper to introduce these papers by inserting the Report of the meeting of delegates assembled at Cobourg, that the object of Mr. Morris' delegation to Britain may be brought more distinctly before our readers.

REPORT

Of the proceedings of the meeting of Delegates from the different Presbyterian congregations, in connection with the church of Scotland in Canada, held at Cobourg the 14th day of April, and continued by adjournment from day to day till the 18th April, 1837.

The Delegates from the several congregations having met in St. Andrew's church at 10 o'clock A. M. as previously arranged, proceeded to elect a chairman, when Joseph Steele, Esq. Delegate from Colborne, was unanimously called to the chair.

The chairman then called upon the Rev. Thomas Alexander, who opened the meeting by prayer.

The attention of the meeting was then called by the chairman, to the choice of a Secretary, when H. Scobie, Esq. Delegate from West Gwillimbury, was appointed.

The following Delegates came forward and presented their credentials which were sustained.

Messrs. JOHN STEELE, Colborne.
ANDREW JEFFREY, Cobourg.
JOHN TAYLOR, Grafton.
F. A. HARPER, Kingston.
W. S. McDONALD, Gananoque.
JOHN TURNBULL, Belleville.
JOHN A. MCPHERSON, Hallowell.
ALEXANDER MORRIS, Brockville.
JAMES PRINGLE, Cornwall.
JOHN MCLENNAN, Lancaster.
ALEX. McMARTIN, Williamstown & Martintown.
JOHN QUARRY, Dundas, Ancaster & Flamboro.
LACHLAN BELL, St. Catharines and Thorold.
DUNCAN McLAREN, King.
ALEXANDER GRANT, Cavan.
JAMES HALL, Peterboro.
HUGH SCOBIE, West Gwillimbury.
DR. WALTER TELFER, Toronto.
A. BARKER, Scarboro.
ALEXANDER WOOD, Zorra.
COLIN C. FERRIE, M. P. P. Hamilton.
WILLIAM CLARKE, Niagara.
KENNETH MCKENZIE, Smith's Falls.
ROBERT FAIRBAIRN, Darlington.
JAMES WILSON, Galt.
DAVID BRODIE, Percy.

Communications were received from the following congregations in Upper and Lower Canada, expressing their anxious desire to co-operate with this assembly, in such measures as might be considered necessary, to attain the object for which the assembly had been called together. These congregations in

UPPER CANADA, *are,*

Bytown,		Streetsville,
Esquesing,		Guelph,
Lochiel,		Lanark.

IN LOWER CANADA,

	St. Andrews church		Beauharnois,
	Montreal,		Huntingdon,
	St. Paul's do. do.		Dundee.

The following Resolutions were adopted :—

1st. Resolved—That prior to the act of Union between the Kingdoms of Scotland and England, there were established by acts of Parliament of the separate Kingdoms, within each Kingdom, Protestant churches, known by the designation of the established church of Scotland and the established church of England, which churches were confirmed by the Act of Union, as they then stood by law established, and which act provides, that there shall be a “communication of all rights, privileges, and advantages, which do or may belong to the subjects of either Kingdom,” and which is therein declared to be a fundamental and an unalterable part of the act of Union.

2d. Resolved—That under and by virtue of the act of Union, the adherents to the church of Scotland, in any British colony, are entitled to a communication of all civil and religious rights, privileges, and advantages, equally with the adherents of the church of England.

3d. Resolved—That the fundamental principles of the act of Union, are not liable to be legislated upon by the Imperial Parliament of Great Britain, which owes its existence to that act, and any enactment of the Imperial Parliament, opposed to any of these fundamental principles, is a violation of the act of Union.

4th. Resolved—That the act of the Imperial Parliament 3l. Geo. III. chap. 3l, is a direct violation of the act of Union, in so far as it directs the establishment and endowment of parsonages or Rectories, according to the establishment of the church of England, and the presentation of incumbents or ministers of that church thereto, within Canada, who “shall hold the same and all rights, profits, and emoluments, thereunto belonging, or granted, as fully and amply, and in the same manner and on the same terms and conditions, and liable to the performance of the same duties, as the incumbent of a parsonage or Rectory in England.”

5th. Resolved—That the late Lieut. Governor Sir John Colborne, did unwisely erect and endow fifty-seven Rectories in this province, by virtue of the act of Parliament above referred to, which in deference to public opinion, had never before in that respect been acted upon, thereby giving the clergymen of the church of England, spiritual jurisdiction, not only over the members of the church of Scotland, but also over those of other denominations, which has tended more than any other act, to diminish the estimation of a large majority of the people of Canada of the equity and wisdom of his Majesty's Government, in this province.

6th. Resolved—That by the act above referred to, the establishment and endowment of Rectories can only be made by the Lieut. Governor in council, from lands set apart and known by the name of the Clergy Reserves, when his Majesty authorises the Lieut. Governor to that effect, and that his Majesty having referred the disputes which had arisen in the colony respecting these Reserves, to the local legislature, for settlement, we are unwilling to admit, that his Majesty would have given instructions to Sir John Colborne, to establish and endow Rectories, while the adjustment of these disputes was in progress before the legislature, and we therefore consider the establishment and endowment of those Rectories to have been, not only a further violation of the act of Union, but also at variance with his Majesty's instructions, to submit the matter to the local legislature.

7th. Resolved—That in terms of the act of Union, the *status* of the church of Scotland, in a British colony, is co-ordinate with that of the church of England, and all Sessions, Presbyteries and Synods, which are in connection with the church of Scotland, in terms of the act of the General Assembly of that church, passed in 1833, should be constituted bodies corporate, to the effect of holding lands, buildings, and other property for ecclesiastical and educational purposes, and that effect should be given to their judgments and proceedings, in matters spiritual, in the same manner as is done in Scotland.

8th. Resolved—That with the view of effectually removing the disabilities under which we labour, we address his Majesty and the Imperial Parliament of Great Britain, in terms of the foregoing resolutions, praying that a declaratory act of the Imperial Parliament may be passed, to remove all our disabilities, and to restore us to that position, to which by the act of Union we are entitled, and to limit the power, and authority of the churches of Scotland and England, in this colony, to the members of their own congregations.

9th. Resolved—That all members of our church throughout Canada, should resist by every constitutional means, all attempts to encroach on our rights, and should rest

only when no disability shall remain to be removed, and when the provisions of the act of Union, in reference to the church of Scotland, shall be fully complied with.

10th. Resolved—That a select committee be appointed to draft an address to the King, and petitions to both Houses of the Imperial Parliament, based on the foregoing resolutions, and that Messrs. Harper, Turnbull, Clarke, Ferrie, McLennan, Telfer and Barker do compose that committee.

11th. Resolved—That we consider it essentially necessary, to appoint a competent person to proceed with the address and petitions to Great Britain, and having entire confidence in the wisdom and integrity of the Hon. Wm. Morris, of Perth, we do appoint him to that highly important trust, and direct the Secretary to intimate the appointment to Mr Morris, and to request in the name of this assembly, that he will be pleased to accept the same.

12th. Resolved—That the several delegates on their arrival among their respective congregations, shall cause a subscription list to be opened, in each congregation, to defray the expense of the Agent to England, and that the funds so collected, be transmitted to Francis A. Harper, Esq. Kingston, and subject to the order of the Agent.

13th. Resolved—That the thanks of the delegates are hereby tendered to the inhabitants of Cobourg and Kingston, for their manly and spirited exertions on behalf of Scotchmen and Presbyterians in this province.

14th. Resolved—That 500 copies of the proceedings of this meeting shall be printed at the office of the Niagara Reporter, and that William Clarke, Esq. delegate from Niagara, be respectfully requested to superintend the printing, and to transmit a proportionate number to each delegate, as also to congregations who have communicated with this meeting.

15th. Resolved—That with the view of procuring every possible information respecting the state of our church, we solicit all members in connection with us, throughout the two Provinces, to transmit a statement of such local facts, as they may be possessed of, with as little delay as possible, to the standing Committee of Synod, of which the Rev. W. Rintoul is convener, and that we respectfully request that the Commission of Synod do compile from the facts thus communicated, and any others that may come within their knowledge, general instructions for our agent, and that the Secretary do transmit to the Commission of Synod, the whole of our proceedings, to be kept among the records of their court.

16th. Resolved—That we, the delegates now assembled, having performed the duties for which we were appointed, do now dissolve ourselves, and that we recommend to all our Brethren, who may have formed themselves into associations, to dissolve their associations forthwith.

(Signed)

JOHN STEELE, Chairman.
HUGH SCOBIE, Secretary.

TO THE KING'S MOST EXCELLENT MAJESTY.

MAY IT PLEASE YOUR MAJESTY,

We, Your Majesty's dutiful and loyal subjects, delegates appointed to meet at Cobourg, by the Presbyterian congregations in Canada, in connection with the established church of Scotland, to consider what measures at the present crisis, it might be most expedient to adopt, in order to remove the spiritual disabilities under which we labour, beg leave in the name of the whole members of our church in Canada, most humbly to approach Your Majesty and to express our sincere attachment and loyalty to Your Majesty's Royal person and Government.

We beg leave most humbly to represent to Your Majesty, that the churches of Scotland and England were established by acts of the Parliaments of the separate Kingdoms, and were confirmed by the Act of Union, whereby a "communication of all rights, privileges and advantages," is secured to the subjects of either Kingdom, and therefore the *status* of the two churches, so established, is co-ordinate, in the British Colonies.

With the utmost deference we humbly state to Your Majesty, that the fundamental principles of the act of union, which were guaranteed to us with so much jealousy, by our fore-fathers in perilous times, and which every true Scotchman must always consider as a birthright not to be infringed upon, cannot be in any way affected by an act of the Imperial Parliament of Great Britain, without doing manifest injustice to Your Majesty's dutiful and loyal Scottish subjects.

The act of the Imperial Parliament, 31 Geo. III, chap. 31, appears to Your Majesty's petitioners to be an infringement upon their rights, in so far as it provides for the establishment and endowment of Rectories, in Canada, and the presentation of incumbents or ministers of the church of England thereto, with the powers thereby conferred on them; and the recent establishment and endowment of fifty-seven Rectories in this Province is a further infringement upon their rights, in respect that these incumbents or ministers are invested with spiritual jurisdiction, not only over Your Majesty's dutiful and loyal subjects of the sister church, but also over all denominations of Christians within the bounds of their separate Rectories.

Your Majesty's petitioners anxiously hoped that the authority which Your Majesty was graciously pleased to transmit to Sir John Colborne, Your late Representative in this Province, to refer the settlement of the disputes which had arisen in the colony, respecting the Clergy Reserves, to the local Parliament, would have prevented Your Majesty's late Representative from establishing and endowing the Rectories above alluded to, and Your petitioners are unwilling to assume that Your Majesty would have instructed Your late Representative at that time, to establish those Rectories, and we most humbly assure Your Majesty that that act has tended more than any other circumstance to diminish the estimation of a large majority of Your Majesty's loyal subjects, of the equity and wisdom of Your Majesty's Government in this Province.

Your petitioners, therefore, in thus approaching Your Majesty, most humbly pray that Your Majesty may be graciously pleased to listen to our complaints, and to take them into your royal consideration, and to adopt such measures, in terms of the act of the General Assembly of the church of Scotland, passed in 1833, as will constitute all Sessions, Presbyteries and Synods, which now are, or hereafter may be, in connection with the church of Scotland, in Canada, into bodies corporate, to the effect of holding lands, buildings and other property, for ecclesiastical and educational purposes, and as will give effect to the judgments and proceedings of our ecclesiastical courts, in matters spiritual, in the same manner as is done in Scotland; and also such measures as will effectually remove the disabilities of which we complain, and place us on that footing to which by the act of union we are entitled, but restraining both the powers of our clergy, and also those of the sister church, to the members of their own congregations, within this Province.

And as in duty bound your petitioners will ever pray, &c.

(Signed by all the Delegates, as representing their respective congregations.)

Dated at Cobourg, this 17th day of April, 1837.

Toronto, 6th April, 1837.

TO THE HON. WILLIAM MORRIS, PERTH.

Sir—I am desired to communicate that the Corresponding Committee of the congregation of St. Andrew's church, in this city, at a meeting held last evening, were unanimously of opinion that no other in the Province, known to them, was so properly fitted for the duties and trust of an agent, from the convention to be held at Cobourg, to Britain; and they earnestly desire that you may consent to be put in nomination, of which we will please notify Dr. Telfer, the delegate from this place, who has particular instructions on the subject. The Committee were most anxious to hear from yourself, had time allowed of it, before the Doctor should leave this, but it was found upon computation that a day could not be spared to have an answer, even at Cobourg, by the 14th.

I have the honor to be, Sir,

Respectfully yours, &c.

(Signed)

WM. M. GORRIE, *Secretary.*

Perth, 12th April, 1837.

Sir—I have this moment received a letter, dated the 6th instant, informing me that the corresponding Committee of St. Andrew's church, Toronto, are anxious to know if I would "consent to be put in nomination as agent to Great Britain, from the Scots churches in this Province," and although there is not the slightest chance that this letter can reach Cobourg before the evening of the 15th, at the

vertheless think proper to write you, in reply, supposing it possible that you may be detained a day or two at that place.

The question put to me involves very serious and important private considerations, especially after a recent absence from my family and business of more than three months, and I could have desired a few days' time to consult my friends. But as the circumstances of the case do not admit of this, I have only to say, that viewing the subject which has occasioned the application to me as one of very great public importance, I feel disposed to set aside my private interests and convenience, and to obey the call of my countrymen, should it appear to be their general wish.

Permit me to add, that the terms of Mr. Gorrie's letter to me suggest that I should have you understand that I do not *apply* for the appointment.

Sir, your obedient servant,

(Signed)

WM. MORRIS.

To DR. TELFER, Cobourg.

Toronto, 19th April, 1837.

Sir—As Secretary to the assembly of delegates from the different congregations in connexion with the church of Scotland, who met at Cobourg, on the 14th inst., I have been directed by that assembly to intimate to you, that, confiding in your wisdom and integrity, they have appointed you as their agent to proceed to Great Britain, and to request, in name of the assembly, that you will be pleased to accept of that highly important trust.

Your Commission, as well as an address to His Majesty, and petitions to both Houses of Parliament, and a memorial to the General Assembly of the Church of Scotland, have already been executed, and they will be transmitted to you in due course, through F. A. Harper, Esq. of Kingston.

I have the honor, &c.

(Signed)

H. SCOBIE, Sec'y.

To HON. W. MORRIS, Perth.

Perth, 25th April, 1837.

Sir—I am favoured with your letter of the 19th inst., informing me that the delegates from the different Presbyterian congregations assembled at Cobourg on the 14th inst., had made choice of me to carry their petitions to Great Britain, and to prosecute the claims which they assert, with His Majesty's Government.

You will please have the goodness to acquaint the Committee that I shall proceed from this on Friday next, and will sail by the packet of the 8th May, from New York.

I have addressed a note to Mr. Joseph, the Private Secretary of His Excellency the Lieutenant Governor, of which the following is a copy.

I remain, &c.

(Signed)

WM. MORRIS.

To Mr. H. SCOBIE, Secretary.

Perth, 25th April, 1837.

Sir—The Presbyterian congregations in this Province, in connexion with the church of Scotland, have determined to petition the Home Government on the subject of the Clergy Reserves, and also respecting certain constitutional rights which, as Scotsmen, they should enjoy in this colony, and which have hitherto been denied them by the Colonial authorities; and as the persons representing these congregations, at a meeting held at Cobourg on the 14th inst., have request-

HM

ed me to carry their petitions to Great Britain, I take this method of sending Your Majesty's His Excellency the Lieutenant Governor, that I shall proceed accordingly, in the course of a few days, in order to sail from New York by the packet of the 8th May.

(Signed)

WM. MORRIS.

To J. JOSEPH, Esq., Private Sec'y. &c. Government House.

Kingston, 22d April, 1837.

My Dear Sir—I suppose ere this reaches, you will be in possession of the letter from the Secretary of the delegates, informing you of your appointment, as agent, to present the address and petitions, and to do all in your power to further the accomplishment of the object desired.

I hand you herewith, the three petitions, and your commission as agent, the receipt of which please acknowledge to the Convener of the Commission of Synod, Mr. Rintoul, and inform him of your acceptance of the appointment, and when you will be ready to set out.

(Signed)

F. A. HARPER.

To HON. W. MORRIS, Perth.

Upper Canada, Cobourg, 17th April, 1837.

We, the Delegates of the Presbyterian congregations, in connexion with the church of Scotland, in Canada, do appoint you, the Honorable William Morris, Legislative Councillor, our agent, to proceed to Great Britain with all convenient speed, and there to advocate our just claims, as stated in the Resolutions passed at this meeting, a copy of which you will receive herewith, and to cause the accompanying petitions to be presented to His Majesty and both Houses of the Imperial Parliament, and to do all other acts that may be requisite for bringing our cause to a speedy and successful issue.

Executed at St. Andrew's Church, this day, as above mentioned, by the delegates there assembled, and certified by

JOHN STEELE, Chairman.
HUGH SCOBIE, Secretary.

On the 28th April, 1837, I left Perth for London—passed through Brockville and Montreal, and sailed from New York for Liverpool, on board the packet ship Roscoe, Capt. Delano, on Monday the 8th May. Arrived at Liverpool on Monday the 29th May, I went to Manchester on the following morning, having previously written this letter:—

Liverpool, 29th May, 1837.

Rev. Sir—As the influence of the Episcopal church in Canada will be exerted to the utmost to counteract the object of my mission to this country, I will feel greatly obliged if you will have the goodness to give me a helping hand at the Colonial Office; and, I suppose, this can most effectually be done by engaging the support of leading members of the Legislature. Perhaps Principal Macfarlan will also be kind enough to render me assistance in the way which he may think will best answer the purpose. No time ought to be lost, for, if the subject is to be brought before Parliament during the present session, it cannot be taken up too soon.

Besides the claim which the members of our church prefer in their petitions, there is another matter of very great importance which I could wish to draw your attention and services to, namely, the appointment which His Majesty is about to make of Professors to the University of King's College, Toronto.

The institution is amply endowed, and after a struggle of ten years, its exclu-

ive character is destroyed. In gentlemen educated at the Scots Universities may now receive appointments, without being subject to any tests; and although, by the terms of the statute amending the charter, the members of the College Council are all of the church of England at present, yet I hope that a little exertion at the Colonial office will not only secure to our countrymen a due share of the appointments, but compel the endowment of a Theological Professorship for our church.

I am in great haste, and cannot write you fully on this subject at present, indeed I hope it may not be necessary for me to write, for it was the opinion of many friends in Canada, that either you, or some other influential minister, would come to London to advocate the cause of the church, and thereby promote her interests in *all* the British Colonies.

I send you by this mail a printed copy of the proceedings of the Cobourg meeting, which please show to such of our ministers as take an interest in Canadian church affairs.

(Signed)

WM. MORRIS.

To REV. DR. McLEOD, Glasgow.

P. S.—May I beg the favour of hearing from you as soon as possible; address me to the care of Messrs. Gillespie, Moffatt & Co. 5, Gould Square, London.

I wrote Doctor McLeod again during my stay in Manchester, having understood that the General Assembly was then sitting, and that he was in attendance; I repeated my request that he would speak to Doctor Macfarlan, and also to Dr. Burns, and any other ministers that he thought would enter into the views of the petitioners. I proceeded from Manchester in the afternoon, and reached London at 4 o'clock, P. M. on Wednesday the 31st May.

Thursday, 1st June, at one o'clock, I called at the Colonial Office and sent the following note to James Stephen, Esq. one of the Under Secretaries of that department.

Colonial Office, 1st June, 1837.

Sir—As the messenger declines handing you my card in consequence of instructions to refer all persons calling on Colonial business to Sir George Grey, who is not expected here to day, I beg leave to acquaint you that I arrived in town last night, as the agent of the Scots churches, in connexion with the church of Scotland, in Upper and Lower Canada, and that I am the bearer of petitions from that body to His Majesty and the Imperial Parliament.

If you cannot see me to-day, may I request that you will have the goodness to say when I may call again.

(Signed)

WM. MORRIS.

To JAMES STEPHEN, ESQ. &c. &c. &c.

In a few minutes I was favoured with an interview by Mr. Stephen, which lasted more than half an hour, during which he assured me that the Rectories were established without the knowledge or authority of the Colonial Department, and that the Secretary of State and himself were "*thunderstruck*" when the report reached them through the medium of the public papers. He asked me most particularly as to the nature of all the complaints I had to prefer, and frankly avowed the sentiments contained in his evidence before the committee of the House of Commons on the civil government of Canada, in 1828. He assured me that the opinion of His Majesty's legal advisers in 1819, regarding the meaning of the term "*a Protestant Clergy*," in the act 31, Geo. III, cap. 31, as concurred in by that committee, was the opinion of the present government to the fullest extent.

He said in two or three days he would shew me a letter that was preparing for the Rev. Doctor Black, of Montréal, by which I would be satisfied that the claim of the Scots church to share in the Clergy Reserve fund was amply recognised. He then advised me to write Lord Glenelg, asking for an interview, and he felt certain that although his Lordship was much occupied, partly on account of the state of His Majesty's health, that he would see me as soon as he possibly could; and that, in the mean time, he would explain to his Lordship the various matters which engaged our conversation.

Tavistock Hotel, Covent Garden, 1st June, 1837.

My Lord—The Presbyterian congregations in Upper and Lower Canada, in connexion with the church of Scotland, have appointed me their agent to lay before His Majesty's Government certain claims which they prefer in petitions to His Majesty and the Imperial Parliament, with which I am entrusted; and I have to request an interview with your Lordship on the subject, whenever it may please your Lordship to receive me.

(Signed)

WM. MORRIS.

TO THE RIGHT HON. LORD GLENELG, &c. &c. &c.

Sir George Grey presents his compliments to Mr. Morris, and will be happy to receive him at this office to-morrow, the 3d instant, at 1 o'clock.

Colonial Office, 2d June, 1837.

Saturday, 3d June—Had an interview of an hour and a half with Sir George Grey—I explained to him many of the things which the Scots of Upper Canada are dissatisfied with.

He explicitly disavowed, on the part of the Government, having ordered the establishment of Rectories, and said that the Executive Council of Upper Canada had acted on some expression, in a dispatch of Lord Ripon's, which he felt persuaded was never intended to be regarded as authority for that purpose.

That as soon as the Government found that Rectories had been endowed, the legality of the proceeding became a matter of importance, and in order to ascertain that fact, Lord Glenelg had submitted the question to the law officers of the Crown for their opinion, and that he hoped an answer would be obtained in a few days.

He admitted, without hesitation, the claim of the Scots church to a participation in the funds arising from the sale of the Clergy Reserves, and said that the present amount, being pledged to certain clergy of the English church, could not be otherwise disposed of, but added that any increase would be applied to the payment of the Scots clergy, whose right the government fully acknowledged. I mentioned to him that it appeared very extraordinary, that with such admissions in our favour, the whole fund should be paid to the English clergy, some of whom were not in the Province, when ministers of our church, who get nothing from the Government, were in charge of congregations. He allowed that it seemed strange, but that a promise had been made which could not be altered. He read me the letter which Mr. Stephen, on Thursday, mentioned was preparing for Doctor Black, in which it is stated that the sum of £500 interest, which has accrued on Clergy Reserve sales in Lower Canada, will at once be paid to the Scots clergy of that Province, under the direction of the Synod of Canada; also, a letter to Doctor Macfarlan, the Convener of the General Assembly's Committee, in which the claim of the Scots church is admitted.

Tavistock Hotel, Covent Garden, 5th June, 1837.

My Lord—Before entering into any explanation of the various matters which have caused discontent to the Scots inhabitants of Upper and Lower Canada, and which induced them to send an agent, at this time, with petitions to His Majesty and the Imperial Parliament, I beg leave to put your Lordship in possession of a copy of the proceedings of a meeting of delegates from the Scots churches, in connexion with the church of Scotland, held at Cobourg on the 17th day of April last, by which your Lordship will not only be enabled to understand the view which they take of their constitutional right to enjoy, under the Treaty of Union between the Kingdoms of England and Scotland, equal privileges with their fellow subjects of England in a *British* Colony; but your Lordship will be possessed of a copy of the petitions, and thereby be able to inform me if it will meet with your Lordship's pleasure to present the one prepared for the House of Lords, in which case I will call at the Colonial Office with it, and also with that intended for His Majesty, at any time that your Lordship may be pleased to appoint.

The very satisfactory assurance which I received from Mr. Stephen, on Thursday last, touching the claim of the church of Scotland to share with the church of England in the benefits which the funds arising from the sale of the Clergy lands in Canada afford, leaves me less to say on this subject than it otherwise would have been my duty to do; and I may make the same remark respecting the recent establishment of Rectories in Upper Canada, assured, as I am, both by Sir George Grey and Mr. Stephen, that His Majesty's Ministers had no knowledge of any proceeding by the Colonial Government to establish and endow Rectories, till the fact appeared in the public prints, and was spoken of in his place by a member of the House of Commons, and that your Lordship lost no time in instituting an enquiry as to the authority by which the Executive Council had been guided in the steps taken to form these Rectories; the result of which was that an expression, in one of Lord Ripon's dispatches had been construed into such authority, although it is quite probable that His Lordship had no such intention. I am happy also to find that your Lordship has submitted the legality of the establishment and endowment in question for the opinion of His Majesty's Law Officers of the Crown, and that their decision may be expected in the course of a few days. Should it appear that His Excellency the Lieutenant Governor, with the advice of the Executive Council, had "authority" to establish these Rectories, I cannot hesitate to believe that the inhabitants, whose agent I am, will dutifully submit, with a confident expectation, however, that your Lordship will take an early opportunity of proposing to Parliament an amendment of the Imperial Statute, 31 Geo. c. 31, to limit the jurisdiction of the Rectors to the members of the Episcopal church, and also for other purposes connected with the interests of the churches in Canada.

Had the House of Assembly, on the 9th Feb. last, when in committee of the whole on the Report of the Select Committee on the petitions of the Rev. Alexander McNaughton, and others, been aware that His Majesty had not given direct authority to the Colonial Government to form these Rectories, I am certain that neither the 6th Resolution of the series which appears in the journals of that body, nor the amendment to it, which "regards as inviolable, the rights acquired under the Patents by which Rectories have been endowed," would have been adopted by a majority of the members; and I am persuaded your Lordship will concur in that opinion, seeing that the 2d Resolution was carried by a majority of 30 to 25, without the Speaker's vote, (who, I understand, proposed the Resolutions,) and is in these words, "Resolved, That the power thus vested in the person administering the Government, and the Executive Council of this Province, not having been exercised for a period of nearly half a century, the inhabitants of the Province had good reason to believe that no attempt would be made to carry it into effect, more especially when the Provincial Legislature had been in-

vited to legislate, by the Imperial Government, in relation to the Rectories, from which all endowments must necessarily be made."

The 3d Resolution was carried by the same majority, and is, "That the late Lieutenant Governor, with the advice of the Executive Council, established certain Rectories, under the power so long suffered (in deference to public feeling) to remain dormant."

Waiting your Lordship's answer, as to when your Lordship will see me with the petition to His Majesty, and whether your Lordship will be pleased to present the one intended for the House of Lords, and also requesting your Lordship to favour me with a copy of the letters, preparing at the Colonial Office, for Doctors Macfarlan and Black, on the subject of the Canada churches, which Sir George Grey had the goodness to read to me on Saturday.

I remain, (Signed) WM. MORRIS,

Agent for the Scots Churches in Canada.

To THE RIGHT HON. LORD GLENELG, &c. &c. &c.

Lord Glenelg presents his compliments to Mr. Morris, and begs to see him on Wednesday the 7th instant, at half past two o'clock.

Downing Street, June 5th, 1837.

Tavistock Hotel, Covent Garden, 6th June, 1837.

My Lord—After writing my letter of yesterday, herewith, I was favoured with your Lordship's note, informing me that to-morrow, at half past two o'clock, your Lordship would see me at the Colonial Office.

(Signed)

WM. MORRIS.

London, Tavistock Hotel, Covent Garden, 6th June, 1837.

My Dear Sir—I avail myself of the opportunity of writing you a few lines by the packet of the 8th, merely to say, that I have been twice at the Colonial Office since I came to town, and am to meet Lord Glenelg to-morrow.

I have every reason to be satisfied with the reception our claims have met with so far, and I doubt not they will command an ample recognition. Sir George Grey frankly told me, that the establishment of the Rectories was without the knowledge of the Home Government, and the legality of the proceeding is now under the consideration of His Majesty's law officers of the Crown.

Doctor Macfarlan (I should have said Mr. Colquhoun, late M. P.) laid a copy of a set of Canadian Resolutions before Lord Glenelg, and an answer has been given since I came to town, in which his Lordship says the language imputed to Mr. Hagerman the Government disapprove of.

The sum of £500, of interest, which has accrued on monies derived from the sale of *Clergy* Reserves, in Lower Canada, is ordered to be paid to the Scots ministers of that Province. I am much engaged preparing papers for the Colonial Office.

(Signed)

WM. MORRIS.

REV. W. RINTOUL, &c. &c. &c.

Lord Glenelg presents his compliments to Mr. Morris, and begs he will call to-morrow, (Wednesday, June 7th,) at half past 4 o'clock, instead of 2½, as a Cabinet Council is summoned to-morrow.

Downing Street, June 6th, 1837.

Wednesday, June 7th—I waited on Lord Glenelg at the Colonial Office, according to appointment, at half past four o'clock, P. M., and mentioned that the cause of excitement, on the part of the Scots in Upper Canada, was the establishment of Rectories, and other proceedings which I explained. That the above measure was disapproved of by the public generally. That, at Toronto, the English church had received much valuable land from Government, and so also had the Catholic church, but that the church of Scotland had never received one foot. I mentioned, generally, the obstacles thrown in the way of our church applications.

He replied, that the conversations I had had with Sir George Grey and Mr. Stephen, he was certain, must have satisfied me, that the Home Government had no wish but to place the English and Scots churches on a footing, and that the opinion of the Law Officers of the Crown, respecting the Rectories, he hoped would be given in a few days. He said he had read the Resolutions from Cobourg, enclosed in my letter of the 5th, and asked if I had brought the petitions with me. I then handed him the one to His Majesty, and also that for the House of Lords, which I requested him to present, if he approved of its principles. He desired me to leave it with him for perusal, and that he would correspond with me on the subject.

66, Jermyn Street, St. James', 13th June, 1837.

My Lord—Permit me to draw your attention to the University of King's College, Toronto, which will shortly go into operation, an act having passed the Provincial Parliament, at the late session, amending its charter, by which its exclusive character, if not wholly, is in greater part removed.

I desire to see this institution become as extensively useful as possible, although I am of opinion that its endowment from the school lands reservation, before even one "Free Grammar School" is established, is a serious interference with the Royal intention, in the year 1797, when the grant was made, and would not have been sanctioned by the present House of Assembly, had not many of the members recently taken their seats for the first time, and consequently were unacquainted with the nature of the endowment and the various exchanges which have been made of the school lands, causing the quality of the residue to be greatly depreciated, and which will, for a long period of time, prevent the adequate endowment of "Free Grammar Schools," in such districts as require them; thus defeating the primary object of the Legislature when it addressed His Majesty for the grant of land, as well as of His Majesty in making it, as will be seen by reference to the joint address, and to the Duke of Portland's dispatch of that year.

In the year 1823, the committee of the House of Commons on the civil Government of Canada, when considering what amendments were necessary to the charter of this University, recommended, among other things, that a Theological chair should be provided for the church of Scotland, to enable students in Divinity, of that church, to prosecute their studies for the ministry, without being put to the great expense of attending the Universities in Scotland.

And your Lordship will perceive by the report of the select committee of the Legislative Council of Upper Canada, upon King's College charter amendment bill, (a copy of which, dated the 18th day of January last, I beg leave to hand to your Lordship,) that a Theological Professor of the church of Scotland is recommended to be placed on the foundation of the University, as soon after the college is put in operation as may be convenient.

I but express the anxious wish of the members of the church of Scotland, in both the provinces of Canada, as well as of their clergy, when I say to your Lordship, that such a provision is considered by them as of very great import-

ance to the church, and they trust your Lordship will communicate to His Excellency the Lieutenant Governor, at an early period, for the guidance of the College Council, the desire of His Majesty's Government relative thereto, in order that His Majesty may know their determination on the subject, previous to the expiration of two years from the passing of the act.

I respectfully suggest to your Lordship, as well to give a voice in the College Council to the interests of the Scottish church, as to soothe the injured feelings of her members in Canada, that a certain number of the Literary Professors should be appointed by His Majesty, from the Scots Universities; and in determining the number of such appointments, I hope I may be permitted to intimate, that by the provisions of the act, (a copy of which I send your Lordship,) Upper Canada College is now incorporated with King's College, the Principal of which will hold a seat in the Council, and that he, and all the other masters at present employed, are from the English Universities. Waiting the favor of a reply from your Lordship,

I remain,
(Signed)

THE RIGHT HON. LORD GLENELG, &c. &c. &c.

WM. MORRIS, Agent, &c.

London, 66, Jermyn Street, St. James', 17th June, 1837.

My Lord—Referring to my letter to your Lordship, of the 5th instant, I will feel greatly obliged if your Lordship will be pleased to inform me, if it is your Lordship's intention to present to the House of Peers, the petition which I had the honor to hand to your Lordship, at the Colonial Office, on the 7th.

(Signed)

WM MORRIS.

THE RIGHT HON. LORD GLENELG, &c. &c. &c.

Lord Glenelg presents his compliments to Mr. Morris, and will be happy to receive him at the Colonial Office, on Monday next, the 19th instant, at half past two o'clock.

Downing Street, 17th June, 1837.

Monday, 19th June—I waited on Lord Glenelg, at half past two o'clock, according to appointment, when his Lordship, opening the petition of the delegates at Cobourg, to the House of Lords, said, that he should at all times be happy to present a petition, but that he could not introduce this without making some observations respecting it, and it would be rather an awkward thing to bring forward a petition which reflects on the Government of which he is a member. I explained that the petition rather complimented the *Home* Government, by its disbelief that instructions had been sent to the Colonial authorities to establish and endow the 57 Rectories. He then said, "I am mistaken—will you leave the petition with me till Wednesday, at half past 3 o'clock, when I will see you?"

He suggested, for my consideration, whether it was prudent to agitate the claims of the church of Scotland, at this time, in the House of Lords; but as he did not clearly state the grounds of his objection, I could not understand, with satisfactory distinctness, the view which he took of the matter.

Downing Street, 19th June, 1837.

Sir—I am directed by Lord Glenelg to acknowledge your letter of the 13th instant, on the subject of the act lately passed by the Legislature of Upper Ca-

nada, to amend the charter of King's College. In reply, I am to inform you that the act in question reached this department but a few days ago, and that the unfortunate state of His Majesty's health has hitherto prevented the possibility of submitting it for His consideration. If, however, it should eventually receive His Majesty's approval, Lord Glenelg would then be prepared to take into consideration your suggestions in regard to the appointment of a Theological Professor of the church of Scotland.

I have the honor to be, Sir,

Your most obedient, humble servant,

GEO. GREY.

To WM. MORRIS, Esq.

Wednesday, 21st June—I went to the Colonial Office at half past 3 o'clock, and was informed that Lord Glenelg had gone to attend a meeting of the cabinet. I left my name informing his Lordship that I would call to-morrow at the same hour.

London, 66, Jermyn Street, 21st June, 1837.

Sir—I was duly favoured with your letter of the 19th instant, informing me that if the act amending the charter of King's College should eventually receive His Majesty's approval, "Lord Glenelg would be prepared to take into consideration my suggestions in regard to the appointment of a Theological Professor of the church of Scotland."

The object of my letter was to prevent that approval, until Her Majesty's Government had protected the just and reasonable claims and interests of the church of Scotland, and Scotsmen, in Upper Canada. But if the act is first to receive the approval of Her Majesty, my suggestions are vain, and so also would be any interposition on the part of his Lordship, as the College Council in that case could do as they thought proper, uncontrollable by any power but that of a majority of its members; and composed as is that body, there can indeed be little reason to hope that any other course of proceeding will be adopted, regarding the institution in question, than one which has already soured the minds of thousands of the people of that colony, and which induced them to send me here, under an irresistible belief that Her Majesty's Ministers would take immediate steps to check a system so injurious to the best interests of the inhabitants at large.

I this day received a file of Canadian papers, in which I perceive an outline of the plan for carrying the University into operation, and respecting which, the Montreal Gazette of the 25th May, makes the following observation:—

"We have thus given an outline of the plan under consideration, and cannot help regretting that it should contain any scheme at variance with the general wishes of both Provinces on so interesting and important a subject. Of the objectionable parts of the plan we have endeavoured to express our opinion in the mildest terms; we therefore leave the revision of it to a time when less prejudice and more sober reflection exert their sway."

(Signed)

WM. MORRIS.

To SIR GEORGE GREY, BART. &c. &c. &c.

Thursday, 22d June—I had an interview with Lord Glenelg at 4 o'clock. His Lordship informed me that he had received the opinion of Her Majesty's legal advisers on the subject of the Rectories, and that a dispatch, communicating it, was preparing for the Lieutenant Governor of Upper Canada; that before a document of that nature had been sent, he could not make the subject of it known but if

would call on Thursday the 29th instant, I should see *both*, and then be better able to judge whether I should press the petition to the Lords. In this recommendation I acquiesced.

I had a good deal of conversation with Lord Glenelg respecting the University of King's College, and other matters which I conceive have placed the subjects of Scotland under disabilities, and I told his Lordship if the members of the two established churches were to go hand in hand, in place of acting as they did, the country would be greatly benefitted. His Lordship's observations induced me to believe, as formerly, that he is anxious to see justice done to the Scots church. He said he would bear in mind my desire, that the recommendation of Her Majesty, that a Theological Professor should be provided for by the council of King's College, be sent, before the approval of the act was communicated.

66, Jermyn Street, 26th June, 1837.

My Lord—When I had the honour of conversing with your Lordship, on the 22d instant, I remarked generally, that if the members of the churches of England and Scotland, in Canada, would lay aside all jealousy, and go hand in hand together, as brethren professing the same faith, they need not fear the efforts of their enemies. It has since occurred to me that your Lordship might suppose that I alluded in particular to their conflicting claims to a share of the Clergy Reserves, and as I am unwilling to be misunderstood on that point, I take the liberty of explaining what my views are regarding that very fruitful source of discontent.

Believing that the two national churches are alone LEGALLY entitled to enjoy the advantages to be derived from the clergy-lands-reservation, and considering that it is the duty of the Government of every Christian country to provide, in some way or other, for the spiritual wants of the people, I am of opinion that it would be an act of great injustice to the subjects of both Kingdoms, if these lands were applied to any other purpose than the support of religion. But, when I say this, I am free to admit that there are thousands of the inhabitants of Upper Canada, who, though not members of either of the establishments, and therefore not by law entitled to enjoy a portion of these lands, (as the methodists for instance,) are nevertheless a loyal and deserving class of Her Majesty's subjects, and equally in need of some assistance to support their religious teachers. To those I think a part of the lands should be given, and although many of the persons I allude to entertain an opinion that the enjoyment of church property, bestowed by Government, is calculated to form such a connexion as might endanger the interests of religion, yet I have generally found that this objection was removed by recommending that the lands should be held in Trust, for the use of the respective congregations, by a lay Board, and that the clergy should have nothing to do with the management thereof. In this way also would all connexion between the Government and the clergy be prevented, so that the temporal and spiritual affairs of the churches would be kept distinct, and the ministers be permitted to attend to the duties of their holy calling, free from the distracting cares of worldly concerns.

With these sentiments I could desire to see an Imperial Act passed, confirming the church of England in the possession of one third part of the whole of the Clergy Reserves in Canada; another third part to the church of Scotland, to be held in trust by a lay Board of members of that church, and by them transferred to lay Trustees in the several congregations, for the support and maintenance of the clergy for ever. The other third, or residue, to be reinvested in Her Majesty for the support of such other denominations of Christians, as Her Majesty's Government might feel disposed to protect and assist.

I am inclined to believe that this plan would meet with more general approba-

tion than any that has yet been suggested, and be the means of harmonizing the public mind, so long kept in a state of feverish excitement by the various, and in some instances, unreasonable schemes, which have been put forth for the settlement of the question. I do not hope that the Colonial Legislature will ever settle these disputes, and therefore, the sooner an Imperial enactment is made, the better will it be for the interests of the colonists, as well as the satisfaction of Her Majesty's Government.

May I be permitted to draw your Lordship's attention to my application, on the 5th instant, for a copy of the letters sent from your Lordship's office to Doctors Macfarlan and Black.

(Signed)

WM. MORRIS, Agent, &c.

THE RIGHT HON. LORD GLENELG.

Thursday, 29th June—I went to the Colonial Office at half past two o'clock, according to appointment with Lord Glenelg on the 22d instant. After waiting an hour, I was shewn into the office, where a gentleman named Grant informed me that his Lordship was very sorry that he could not yet permit me to see the dispatch to Sir F. Head, as it had not gone off. Monday, the 3d July, was named for my next visit to the office, when it was hoped the papers would be ready for my inspection.

66, Jermyn Street, St. James', 30th June, 1837.

My Lord—I trust your Lordship will not ascribe to unbecoming impatience the liberty I now take in addressing you. But the approaching dissolution of Parliament places me in a very delicate situation, for should your Lordship ultimately decline to present the petition which I had the honour to place in your Lordship's hands, and if the documents which your Lordship intended to show me yesterday should, in my opinion, fall short of affording the relief sought for by the petitioners, it is possible that I may incur their censure, by having remained so long here, without determining what steps I should take to promote their interests.

I duly appreciate your Lordship's suggestion as to the inexpediency of agitating the question in the House of Lords, if your Lordship can redress the wrongs of which the petitioners complain; and all I now desire is that your Lordship may enable me to decide on the course I ought to follow, before it may be too late to gain a hearing in the present Session of Parliament.

Hoping that your Lordship may be able to communicate the information on Monday, as mentioned by the gentleman I saw at your office yesterday,

I have the honor, &c.

(Signed)

WM. MORRIS.

THE RIGHT HON. LORD GLENELG.

Monday, 3d July—I saw Lord Glenelg at the Colonial Office at 3 o'clock. He informed me that some alterations had to be made in the dispatch to Sir F. Head, and in consequence it had not been sent yet. He however hoped it would be ready this week, and named Monday, the 10th, for my next visit. He said, referring to my letter of the 30th June, that I should see the dispatch and legal opinion in time to enable me to apply to Parliament, should I find it necessary to do so.

After my return to my lodgings I found the following letter from Sir George Grey:—

Downing Street, 1st July, 1837

Sir—I have laid before Lord Glenelg your letter of the 21st instant, suggesting that the Royal assent should be withheld from the Act passed by the Legislature of Upper Canada, during their last session, to amend the charter of King's College, unless the Council of that Institution shall consent to the appointment of a Theological Professor of the church of Scotland.

In answer, I am directed to acquaint you, that although His late Majesty's protracted illness rendered it impossible for Lord Glenelg to bring the act in question under His consideration, and though some short time may elapse before it will be possible for his Lordship to take Her present Majesty's pleasure on the subject, Lord Glenelg thinks it due to you, and those for whom you are acting, to apprise you, that it is not probable that the Queen's assent to this Bill will be withheld.

After many years of fruitless endeavours to obtain the decision of the local Legislature on the subject, and after the protracted discussion which it has undergone in the Province, Lord Glenelg thinks himself entitled, or rather bound, to receive this Act as declaratory of the deliberate views of the people of Upper Canada, as expressed by their constitutional representatives; and it is almost superfluous to add, that to such an authority the greatest possible weight is due. Deeply as Lord Glenelg regrets to learn that the proposed settlement is not satisfactory to the members of the church of Scotland, his Lordship apprehends that it was impossible to have framed any act to which some objection might not have been urged, but under all the circumstances of the case he is unwilling to forego the opportunity of settling this protracted discussion, on a basis which must be presumed to be satisfactory to a great majority of Her Majesty's subjects in the Province; his Lordship will at the same time take an early opportunity of communicating to Sir F. Head the desire which you have been commissioned to express on behalf of the Scotch church, and will direct him to convey to the council of King's College, the strong recommendation of Her Majesty's Government that a Theological Professorship, in accordance with the doctrines of that church, should be forthwith established.

I have the honor to be, Sir,

Your most obedient humble servant,

GEO. GREY.

To WM. MORRIS, ESQ.

Downing Street, 6th July, 1837.

Sir—I am directed by Lord Glenelg to acknowledge the receipt of your letter of the 29th ult., in which you suggest the expediency of proposing to Parliament to pass an act for the distribution of the proceeds of the Clergy Reserves, in Upper Canada.

In answer, I am directed to acquaint you, that, as this subject has been referred by His Majesty's Government, for the consideration of the Provincial Legislature, in pursuance of the statute 31, Geo. 3, c. 31, s. 41, which authorises that Legislature to take cognizance of it, and to determine to what usage the Clergy Reserves shall be appropriated, His Majesty's Government do not consider themselves justified in withdrawing the question from the consideration of that body, and in recommending to Parliament to assume the decision of it, unless the Provincial Legislature should itself invoke the interference of Parliament for the adjustment of this controversy. Lord Glenelg is the more confirmed in this opinion, as it appears that during the last session the question was entertained by the Assembly, and although no act was passed on the subject, neither of the Houses of Legislature has intimated to His Majesty's Government any distrust of their own ability to bring the matter to a satisfactory adjustment.

With reference to your request to be furnished with copies of the letters to

Doctors Macfarlan and Black, I am directed to express to you Lord Glenelg's regret that he cannot, consistently with the established practice of this department, place copies of those letters at your disposal, but you will be at liberty to peruse them in this office, should you desire to do so.

I have the honor to be, Sir,

Your most obedient servant.

GEO. GREY.

To WM. MORRIS, Esq.

11th July.—I waited on Lord Glenelg at the Colonial Office and was permitted to peruse the legal opinion of the law officers of the Crown, on the subject of the Rectories, and also a despatch to Sir F. Head of the 6th July, communicating that opinion, and directing him what steps to take in order to get the matter properly adjudicated.

The opinion, as well as I can remember, is nearly as follows:—

1st.—That the Lieutenant Governor, in Council, could not establish and endow Rectories in Canada without other authority than is contained in the act 31, George 3d, cap. 31, and the Royal Instructions referred to in the case laid before them.

2d.—That the dispatch of Lord Goderich, which the Executive Council consider as authorising the proceeding, cannot be regarded as containing such authority.

3d.—We are of opinion that the establishment and endowment of the 57 Rectories, by Sir John Colborne, are not valid and lawful acts.

His Lordship asked if the documents were satisfactory to me, I replied that they were, so far as they went, but that the dispatch was silent on the various matters which I had explained to him as causing dissatisfaction to the Scots in Upper Canada. He said that the petition contained nothing of the kind, but that I might write him respecting them, and he would give me an answer on the subject. Two days after I addressed the following letter to his Lordship.

66, Jermyn Street, St. James', 13th July, 1837.

My Lord.—Sir George Grey has favoured me with your Lordship's sentiments respecting the act to amend the charter of King's College, and although I entirely concur in the principle, that when an act passes the Legislature, Her Majesty's Government should regard it as expressing the wishes of a majority of the people of the Province, yet when I know that the act in question passed the lower House without being sufficiently understood by many of the members; and when it is a matter of notoriety, that the Legislative Council declined to make a single amendment to it, as recommended by the select committee of that body, fearful that the bill would never return to them, your Lordship will not wonder that I do not consider it as expressive of the voice of more than a small minority of the inhabitants. I am happy to learn, however, that your Lordship will direct Sir F. Head to convey to the council of King's College the strong recommendation of Her Majesty's Government, that a Theological Professorship should be forthwith provided for the church of Scotland.

I am now to acknowledge another letter from Sir George Grey, of the 6th inst., in answer to mine of the 26th ult., informing me that Her Majesty's Government do not consider it proper to withdraw the question, respecting the Clergy Reserves, from the consideration of the Colonial Legislature, unless it should invoke the interference of the Imperial Parliament.

I thank your Lordship for the opportunity of perusing the opinion of Her Majesty's law officers of the Crown as to the legality of the recent establishment and endowment of Rectories in Upper Canada, and also of the dispatch to Sir F. Head of the 6th instant, communicating that opinion, and it is my duty to as-

sure your Lordship that the class of inhabitants of that Province, whose agent I am, cannot but be satisfied with the prompt proceeding of Her Majesty's Government thereon, and they will no doubt receive from His Excellency, as an answer to their petition, the communication which your Lordship has instructed him to make to them; and may I ask of your Lordship, if I am to regard the opportunity of reading these documents, as Her Majesty's reply to the petition which I had the honor of presenting, through your Lordship, on the 7th of last month?

Notwithstanding the opinion of the law officers of the Crown, in 1819, in favor of the claim of the church of Scotland to a share of the proceeds of the Clergy Reserves in both the Canadas, and also the promise of Lord Bathurst in 1825, the recommendation of the committee of the House of Commons in 1826, and the message of Sir John Colborne to the Colonial Parliament, of the 25th January, 1832, in favour of the claim, not one farthing of the funds arising from the sale of these lands has ever been paid to the ministers of the Scots church in that country. At the same time it is satisfactory to know that by your Lordship's late order, in favour of the clergy of Lower Canada, the principle for which we have long contended would seem to be fully recognised, and therefore it is to be hoped that justice will speedily be awarded to the ministers of the Scots church in both Provinces.

The Scots inhabitants of Canada consider it wrong, that with the authorities I have mentioned in favour of their claim, and with his late most gracious Majesty's declaration, that the lands were set apart as a provision for the support of the clergy of the church of Scotland, as well as of the church of England, that the management of the lands should be entrusted to a board, composed exclusively of ministers of the church of England, even if the creation of such a body were legal; *and also that the proceedings of the Colonial Government should appear to be at direct variance with the policy of Her Majesty's Ministers, as expressed in the documents referred to; for it is a well known fact that the officers of the Provincial Government have invariably denied and resisted the claims of the Scots church.*

With very few exceptions the Scots inhabitants have met with the most discouraging obstacles to their application for grants of land to their several churches, and when they see the facility with which the sister church is provided for, they cannot but feel that a mark of inferiority has long been attempted to be placed on them. But as I am unwilling to trespass too long on your Lordship's time, I will only mention what has been done in that way at the seat of Government, and I am persuaded that your Lordship will allow that the Scotsmen of that Province would be alike unworthy of their country and their church, did they rest satisfied with the glaring distinction which has been practised to their prejudice by the local authorities.

The Episcopal congregation at Toronto received from Government several most valuable grants of land, besides a donation of one thousand pounds to build their church; the latter was in consideration of accommodation furnished to the troops.

The Roman Catholic congregation received a grant of a large piece of ground on the east side of the town, where their church stands, a valuable building lot in the centre of the town, and recently another in the Garrison Reserve.

The Scots congregation, in connexion with the church of Scotland, build a commodious brick church without public aid, and although they set apart a handsome pew for the convenience of the Lieutenant Governor, should he see fit to attend that church, and have always furnished accommodation to the troops, yet, up to the time when I left Toronto, the congregation had never received a foot of land from the Government, and the trustees informed me that they had failed in every application they made for that purpose.

I would next mention the apparent design to exclude the ministers and members of the Scots church from a voice in the council of King's College, for although the recent act is well calculated to carry that object to the utmost extent, yet there is a power vested in the person administering the government, which might be exercised in a way that might remove this ground of complaint; but I regret to say that this branch of the Lieutenant Governor's patronage or prerogative has extended to the members of the church of England only.

If it is true, that by virtue of the Treaty of Union between the kingdoms of England and Scotland, the clergy of the latter church are entitled to enjoy, in a British Colony, equal rights, privileges, and advantages, with the clergy of the former, it is surely wrong and unconstitutional that there should exist a provincial statute to deprive them of their national right of solemnizing marriage, and that this humiliating disability should be brought forward, by the provincial authorities, as an argument to prove that the church of Scotland has no right to share in the benefits of the provision made by law for the support of a Protestant clergy in Upper and Lower Canada, notwithstanding the repeated assurances of Her Majesty's Government to the contrary.

In conclusion may I request that your Lordship will have the goodness to give such instructions to the Governors of Canada, touching these grounds of complaint, as may, in your Lordship's wisdom, be requisite for restoring peace and contentment to all classes of the people.

(Signed)

WM. MORRIS.

TO THE RIGHT HON. LORD GLENELG, &c. &c. &c.

14th July—I saw Mr. Stephen at the Colonial Office, who said that he was unwilling that the Secretary of State should answer my letter without the advice of Sir George Grey, who had gone to the county to attend to his election, and that it should be sent after him this day. But when I explained my anxiety to sail from Portsmouth on the 20th, he said the letter should be answered without reference to Sir George, so that I might not be disappointed, and that I might call at the office again on Tuesday the 18th.

66, Jermyn Street, St. James', 17th July, 1837.

My Lord—When I had the honour of conversing with Mr. Stephen on Friday last, I intimated to him my intention to sail from Portsmouth by the packet of the 20th inst., for New York, but upon application for a passage by her, I found that the berths were all taken up, and in consequence I shall sail from Liverpool by the packet of the 24th. This will allow Mr. Stephen a further opportunity to prepare an answer to my letter to your Lordship, of the 13th, and in the mean time to consider the contents of the accompanying letter, which I yesterday received from the Rev. William Rintoul, the Moderator of the Synod of Canada, in connexion with the church of Scotland.

(Signed)

WM. MORRIS.

TO THE RIGHT HON. LORD GLENELG, &c. &c. &c.

APPENDIX TO THE FOREGOING ABSTRACT.

1—Note on column II.

The numbers in the column headed "*number of families or individuals under ministry*," must be understood as a mere approximation to the truth. They do not show the number of presbyterians within any particular bounds, but the number of those who are connected with the particular minister by contributing to his support or regularly attending his ministrations. Thus while the congregation at Niagara is reckoned 400 individuals, the whole number of persons professing attachment to the Presbyterian church, (as Mr. McGill notices in his petition,) within the township of Niagara, was, according to a census taken in 1823, 831, and Mr. McGill supposes they would now amount to 1000.

2—Note on columns II. and III.

The columns are intended to show that the money promised to ministers is not always paid, and that the stipend does not always increase with the (presumed) improvement of the people's circumstances.

3—Note on column IX.

In the above abstract, applications to Government for land are in several instances marked unsuccessful, although in the first instance they were favourably entertained by the Lieutenant Governor and Council. Congregations applying were told to select unappropriated lots, when it turned out, they could find none of this description in their immediate neighbourhood. It does not appear, however, that any such difficulty was experienced in obtaining endowments for the Rectories. Mr. Morris may remember in examining with Mr. Rintoul the books in the office of the Clergy Reserves, with the view of finding a vacant Reserve lot in the neighbourhood of the township of Toronto, none could be found. But, when the Rectory of Toronto was endowed, 400 acres of the finest land in Chincagoussy were found for it. Mr. Campbell of Brockville, states in his return, "since the settlement of their minister, the congregation have applied for a glebe. They received an order in Council to locate any vacant lot of land of 200 acres, but every location they have proposed has been refused, although they have expressed their willingness to take any one of a great number of vacant lots."

4—Case of special hardship.

In the return from Niagara Mr. McGill thus writes—"No aid from Government for building our church. We have rather been deprived by it of what was justly due to us. Our church was burned down during the late war, while occupied as a military hospital. All buildings that were destroyed while given up for the King's use, were paid in full out of the Military Chest. But from *some malignant influence* our just claim was refused from this source. The consequence was, that we were classed among the general sufferers notwithstanding the specialty of our case, and the special rule acted on in similar cases; and our claim of £600 was reduced to £400, and this sum was not received till the present year, (1837,) *without interest*. We reckon ourselves therefore injuriously kept out of £200 by the officers of Government, who reported on our claims, and the interest due on £600 for more than 20 years. We beg that the Hon. William Morris will draw the attention of His Majesty's Government to this hardship."

5—Injustice to Ministers of the Church of Scotland.

The Scottish regiments in His Majesty's service, or detachments of the same, which from time to time have been stationed at Kingston, Toronto, and Niagara, have attended the Presbyterian churches there, and the ministers of these churches have acted as chaplains to such regiments or detachments, preaching to them, attending their hospitals, baptizing children, and burying the dead, without any remuneration for such services. Church of England ministers have been paid as

*The details of these "unsuccessful applications" may hereafter form an instructive chapter in the history of the Executive Council. It is really amusing to trace the shifts and turns and profound legal opinions that have been employed to defeat the applicants, although they were induced to apply in consequence of promises held out to them by the Lieutenant Governor.

chaplains, or acting chaplains, *at the very time that the duty was performed by ministers of the church of Scotland.* And while the use of the Episcopal churches, by the troops in the above mentioned towns, has been urged as a reason for the large contribution made by Government for the erection of those churches; the Scotch churches have been used by them in the same way, and no assistance given towards their erection. In the return from Niagara the church session writes thus: "our minister performed the duties of chaplain for three years, to detachments of Scotch regiments stationed at Fort George, and received no remuneration; the Episcopal minister drew the chaplain's allowance though he discharged no duty."

Mr. Rintoul acted as chaplain to the 79th Regiment, in York, (now Toronto,) from June, 1831, until June, 1833, visiting the hospital at least once a week, besides preaching on Sabbath, and other occasional services, for which he received no remuneration. Mr. Machar of Kingston could make out a still stronger case. And it is believed the same injustice has been experienced in Montreal and Quebec.

Thursday, 20th July—I called at the Colonial Office at half past two o'clock, and was informed that Lord Glenelg had gone to the palace to attend the drawing room. I sent my card to Mr. Stephen, who desired the messenger to inform me that he was so much engaged that he could not see me, and that I must come some other time, whereupon I sent him the following note.

Colonial Office, Thursday, 20th July.

Mr. Morris begs to inform Mr. Stephen that he will leave town to-morrow night, and sail from Liverpool on the 24th. His only object in calling at this time is to receive an answer to his last letter, which Mr. Stephen promised to have ready before he set out. Mr. Stephen sent word that I might call next day at half past two o'clock.

Friday, 21st July—I called at the Colonial Office and was informed by the gentleman in charge of the Upper Canada department, that Lord Glenelg had desired him to acquaint me that the answer to my letter of the 13th, was a despatch to Sir F. Head, which, if I would walk into his room, he would read to me, which he did, and said he would send a copy of it to my lodgings in the evening.

Downing Street, 21st July, 1837.

Sir—I am directed by Lord Glenelg to transmit to you the accompanying answer, which, by Her Majesty's commands, Lord Glenelg has transmitted to the petition to His late Majesty, of which you were the bearer.

I have the honour to be, Sir,

Your most obedient humble servant,

JAS. STEPHEN.

To WM. MORRIS, Esq.

Downing Street, July, 1837.

Sir—I transmit for your consideration the enclosed copy of a petition to His late Majesty, from the delegates of the Presbyterian congregations in Canada, appointed to meet at Cobourg, which was placed in my hands by Mr. Morris, who

is acting in this country as agent for the petitioners. I also enclose copies of two letters addressed to me by Mr. Morris on the 13th and 17th inst. I have laid this petition before the Queen, and have received Her Majesty's commands to instruct you to convey to the petitioners the assurance that Her Majesty's Royal Prerogative will invariably be exerted in maintaining, in Upper Canada, those rights with which the churches of England and of Scotland are invested by law within the province. It is the earnest desire of the Queen that all the various communities of Christians existing in that part of Her Majesty's dominions, may unite together in the spirit of mutual toleration and good will in the diffusion of the knowledge and the principles of Christianity.

Her Majesty is persuaded that it would be superfluous to lay on you Her injunctions to afford your utmost support and countenance towards the completion of an object the most important of any to which your well proved zeal for the public good could be directed.

With reference to the remarks which Mr. Morris has made respecting the unequal share which the Scots church has hitherto received of the assistance of the Crown, you will acquaint the petitioners that the arrangements which have been made for the settlement of wild lands in Upper Canada, will hereafter render it impossible for Her Majesty's Government to redress that complaint, but that Her Majesty will gladly concur in any measure which the Legislative Council and Assembly may recommend for affording to the church of Scotland, in the Province, the means of advancing the great work of religious instruction.

The design which Mr. Morris conceives to be entertained of excluding the ministers and members of the Scots church from a voice in the council of King's College, will, I am convinced, not be adopted by you. On the contrary, you will, I am persuaded, exercise the patronage which the law has vested in you in that respect, in such a measure as effectually to remove any misgivings with which the petitioners may have been affected on that head.

I have, &c.

(Signed)

LORD GLENELG.

TO SIR F. HEAD.

Saturday morning, 22d July—I left London for Liverpool, and on Tuesday the 25th sailed for New York, by the George Washington, Capt. Henry Holdiege.

WM. MORRIS.

Agent for the Scots Congregations in Canada.

The preceding correspondence of Mr. Morris happily reached the Synod during the session in Toronto, on the 31st August last, and having been read, the Synod agreed to an address to His Excellency Sir Francis Bond Head, requesting that he might be pleased to communicate to the Synod any information he had received from Her Majesty's Government affecting the interests of the church. The following was received:—

Gentlemen—In reply to the enquiries contained in your address of yesterday's date, I have to inform you that I have last night received from Her Majesty's Secretary of State for the Colonies, a dispatch on the subject of the petition which the Synod last year addressed to His late Majesty, by which it appears that on a consideration of the statement which has been submitted to the Law Officers of the Crown, those learned gentlemen have declared it to be their opinion that the election and endowment of the fifty-seven Rectories by His Excellency Sir John Colborne, are not lawful and valid acts.

His Lordship, however, feels it is possible that the statement on which the Law Officers of the Crown may have founded their opinion may be erroneous or

defective, and also that they may have misapprehended the law, and His Lordship has therefore directed me to invite the Bishop of Montreal and Archdeacon of York, to inform me whether they are aware of any material fact omitted in the case laid before the Crown Lawyers, or inaccurately stated there, or of any important argument which may be supposed to have escaped the notice of those learned persons, and that if any such error or oversight should appear to me to have been committed, I am directed by his Lordship to suspend all further proceedings until I shall have reported on the case to his Lordship, and shall have received his Lordship's further instructions.

His Lordship concludes by remarking that your request for the grant of certain peculiar advantages to your own church proceeds on an assumption, the accuracy of which is yet to be decided—the assumption, namely, that the church of England has acquired a valid and lawful title to the endowments made in her favor in January, 1836, and to the spiritual jurisdiction which is supposed to be incident to those endowments.

1st September, 1837.

On this subject the Synod addressed the following memorial to Lord Glenelg:

To the Right Honorable Lord Glenelg, one of Her Majesty's principal Secretaries of State, the Memorial from the Synod of the Presbyterian Church of Canada in connexion with the Church of Scotland.

MY LORD—Your memorialists, in Synod assembled, have received through His Excellency Sir Francis Bond Head, an extract of a dispatch from Your Lordship, signifying that the Law Officers of the Crown have given an opinion that the acts of the late Lieutenant Governor, Sir John Colborne, establishing fifty-seven Rectories in Upper Canada, against which the Presbyterian body of this Province petitioned His late Majesty, were not valid and lawful acts, and further that your Lordship instructed the Lieutenant Governor to the following effect: “That Your Lordship feels it is possible that the statement on which the Law Officers of the Crown may have founded their opinion may be erroneous or defective, and also that they may have misapprehended the law, and Your Lordship has therefore directed His Excellency to invite the Bishop of Montreal and Archdeacon of York, to inform His Excellency whether they are aware of any material fact omitted in the case laid before the Crown Lawyers, or inaccurately stated there, or of any important argument which may be supposed to have escaped the notice of these learned persons, and that if any error or oversight should have been committed, His Excellency is directed by Your Lordship to suspend all further proceedings until His Excellency shall have reported to Your Lordship on the case, and shall have received Your Lordship's further instructions.”

Your memorialists not being aware of the reasons why an appeal for information should be made to the Bishop of Montreal and the Archdeacon of York, in reference to the grounds on which the local Government acted in this instance, especially as all these grounds must have been in possession of Her Majesty's Government at the time the case was submitted to the Law Officers of the Crown:—Yet since it has pleased Your Lordship to make such a reference, your memorialists, whose rights are very materially involved in the proper adjudication of this question, respectfully crave that Your Lordship may be pleased to put them in possession of all such information as may be necessary to defend the members of the church of Scotland, in this province, from the injury that may arise from *ex parte* evidence.

Your memorialists are given to understand, from high authority, that since the dispatch of Lord Goderich has been declared insufficient ground for the establishment of these Rectories, that the abettors of the act will alledge some dis-

patch of Lord Bathurst, in one thousand eight hundred and twenty-five, as better authority. Your memorialists crave Your Lordship's attention to the inconvenience and injustice that may arise to Her Majesty's subjects in this Colony, from the administrators of the local Government acting on dispatches of very old date, especially when dispatches of a more recent date are in their possession, and when the position of Colonial affairs which called forth the former may be entirely changed.

Finally, that as your memorialists are of opinion that several of the clauses in the act 31, Geo. III. referring to the establishment of the church of England in this province, with the same plentitude of privileges she possesses in England, are an infringement of the rights of members of the church of Scotland in a British Colony, as granted by the Treaty of Union, they respectfully crave that Your Lordship may be pleased to advise the withholding of the Royal assent to the establishment of Rectories, until the Presbyterian body in this country shall have been fully heard in their own defence.

Your memorialists are, with profound respect, My Lord,

Your Lordship's most obedient, humble Servants,

In name and by appointment of Synod, this 6th day of Sep. 1837.

(Signed)

ALEX. GALE, Moderator.

Perth, 7th Sept., 1837.

Dear Sir—I last night received a letter from the Rev. P. C. Campbell, enclosing a copy of the reply of His Excellency Sir Francis Bond Head, to the address of the Synod on the subject of the proceedings of Her Majesty's Government with respect to the establishment of Rectories in this Province; and as Mr. Campbell requested me to write you immediately in explanation of my understanding of Lord Glenelg's dispatch, I take the earliest opportunity of informing you, that had Sir Francis thought proper to put you in possession of the entire document, the members of our church, I feel confident, would have been perfectly satisfied with His Lordship's views and intentions which it conveys.

By the communication from His Excellency the public would be led to believe that His Lordship disapproves of the opinion of the Law Officers of the Crown, and is anxious to procure information which might set it aside. Whereas were the dispatch made public, it would clearly appear, that His Lordship approves of the decision, and at great length explains to His Excellency what steps he is to take in order to the removal of the Rectories in a legal manner. It is true that His Lordship directs Sir Francis to give the Bishop of Montreal, or the Archdeacon of York, an opportunity of justifying the matter of which the delegates complained. Yet when you see how this is done, and that it is in order that the parties may have an impartial hearing, I doubt not but you and all concerned will duly appreciate His Lordship's motives.

As His Lordship has given Sir Francis permission to communicate *the whole dispatch*, and has told him *that secrecy is not desirable*, I think it very unfortunate that His Excellency should have put you in possession of such parts only of his instructions as would seem—apart from the rest—to create a doubt of the soundness of the opinion in question. I would advise the Commission of Synod to apply forthwith for a copy of the dispatch, and should it meet with a refusal, it is to be hoped that the Legislature will adopt early measures to procure it.

The despatch of Lord Glenelg of the 21st July—a copy of which marked No. 4, I sent to the Convener of the commission of Synod—could not have been forwarded from the Colonial Office by Major Bonnycastle, as that gentleman left London on the 19th.

I remain, &c.

(Signed)

WM. MORRIS.

REV. ALEXANDER GALE, Moderator of Synod.

Perth, 14th Sept., 1837.

Dear Sir—Your esteemed favor of the 8th inst. reached me last night. I am much surprised that Sir Francis declined giving you farther information touching Lord Glenelg's instructions on the subject of the Rectories. This alone would have convinced me, even had you not mentioned his private opinion, that he is lending himself to assist those who advised their establishment, *and who will resort to almost any expedient to sustain their unlawful proceedings.* I am glad to find that you are about to forward a representation to Lord Glenelg of the very singular features which the case has assumed under the management of His Excellency Sir Francis; and I am much mistaken if Her Majesty's Government—constituted as it was when the dispatch of the 6th July was written—will suffer the Colonial Council to seek shelter from public censure under any other authority than that which formed a part of the case laid before the Crown Lawyers.

I cannot believe that they will be permitted to take refuge behind the sanction of Lord Bathurst's authority issued in the early part of a former reign, and which can be regarded in no other light than as an obsolete document resorted to by the Council when every other ground of justification appeared to slip from under their feet. For I understood that no mention was made in the proceedings of Council, forwarded to His Excellency by Lord Glenelg, of any authority to create Rectories which they had received but what was contained in Lord Glenelg's dispatch.

Please pay particular attention to the words of the statute:—*that it shall and may be lawful for His MAJESTY, His HEIRS AND SUCCESSORS, to authorize the Governor, &c. &c. with the advice of the Council, &c. &c.*—certainly this means *the Governor for the time being—not one in prospective.* How could the AUTHORITY OF GEORGE IV. IN 1825, TO SIR PEREGRINE MAITLAND TO DO AN ACT WHICH HE DISOBEYED, HAVE FORCE IN 1836, DURING THE ADMINISTRATION OF SIR JOHN COLBORNE—IN ANOTHER REIGN—AND WITH COUNCILLORS WHO WERE NOT IN OFFICE WHEN THE ORDER ISSUED—IF EVER IT DID ISSUE—ACCORDING TO LAW. For I am of opinion that an ordinary letter from the Secretary of State communicating his opinion in favor of such a measure will not be considered as a compliance with the act, which, says *His Majesty*, may authorize the Governor, &c.

I hope you will send to His Lordship a copy of the reply of His Excellency to the application of the Synod, and at the same time explain what I mentioned in my letter to you, as contained in His Lordship's instructions, and your great mortification that Sir Francis had not put you in possession of full information on the subject. * * * *

I am happy to find by your closing remarks that the members of the Synod were pleased with my exertions.

(Signed)

WM. MORRIS.

THE REV. ALEXANDER GALE, Moderator of Synod.

Hamilton, Sept. 20th, 1837.

Sir—I, as moderator of the Synod of the Presbyterian church of Canada, in conjunction with a few of my brethren, have been entrusted by the Synod, with the various documents communicated to us by His Excellency the Lieutenant Governor, and the Hon. Wm. Morris, respecting the agency of that gentleman with Her Majesty's Government in behalf of the claims of our church. These documents were committed to us in order that information of their contents might be laid before the parties by whom Mr. Morris was delegated to Britain, and we find that that information will be very incomplete unless we obtain a copy of the despatch of the Right Hon. Lord Glenelg to His Excellency, containing the opinion of the Law Officers of the Crown on the institution of Rectories in this province. A copy of this despatch Mr. Morris was permitted to read by Lord

Glenelg after it had been forwarded, and in his communications to us on this subject he evidently proceeds on the supposition that a full copy of it would on our application be placed at our disposal by His Excellency. My object therefore in thus addressing you is respectfully to submit through you a request that a copy of this despatch may be furnished to me.

I have the honor to be, Sir, &c. &c.

(Signed) ALEXANDER GALE, Moderator of Synod.

J. JOSEPH, Esq. Private Secretary, &c.

Government House, 25th Sept., 1837.

Sir—Having laid before His Excellency the Lieutenant Governor your letter of the 20th inst., requesting a copy of the despatch from Her Majesty's Principal Secretary of State for the Colonies, on the subject of the late endowment of Rectories, I am directed by His Excellency to state to you, that he regrets he must decline to comply with your request.

I have the honor to be, Sir,

Your most obedient humble servant,

J. JOSEPH.

The Rev. Alexander Gale, Moderator of Synod, Hamilton.

Thus, then, the matter stands, and must to all appearance stand, until the Legislature succeed in stripping off the concealment which Executive power persists in throwing around one of its own furtive and illegal acts. We trust it will yet more fully appear in the administration of Colonial affairs, that "honor—(and honesty also, though a homelier virtue)—is the principle of monarchy." That there should be even a suspicion that its representative is opposing himself to the revocation of an act that bears every evidence of being both DISHONORABLE and DISHONEST, or even that he is shielding from merited obloquy the advisers of it, is much to be regretted. Whatever creates distrust of the IMPARTIALITY of those in power, is a serious evil, because it tends to unsettle in the public mind that confidence in Government which is essential to its effective administration.

The preceding correspondence is now submitted to a portion of the community, as competent as any other, to form a correct judgment upon it. It will not be denied that they merit some praise for the patient and steady temper with which they have endeavored to obtain the removal of a manifest injustice. At least the Presbyterians of Canada will not forget to render due honor, both to their delegates and to their agent. But as it is too painfully evident that their work is not yet done, it may be hoped that the progress they have already made will urge them to use every means by which their success may be rendered complete.

MISSIONARY

AND

ECCLESIASTICAL INTELLIGENCE.

MISSIONARY REPORT OF THE REV. DANIEL ALLAN, FROM OCTOBER 1836, UNTIL AUGUST 1837, TO THE REV. THE PRESBYTERY OF HAMILTON.

Arriving at Hamilton in October 1836, I immediately entered upon my missionary duties, continuing, for upwards of two months, to visit some stations in that neighbourhood, and along the banks of the Grand River, such as Saltfleet, Binbrook, Brantford, Paris, and the townships of Waterloo, Woolwich, and Nichol. Of these, the only stations to which it is at present necessary that I should particularly refer, are Paris, Brantford, and Woolwich. Each of these I visited repeatedly, especially Woolwich, and on all occasions was gratified by seeing the people assemble to hear sermon, and unite in the public worship of God, in such numbers as, considering their circumstances, were very far beyond my expectations. There are but very few Scotch Presbyterians indeed in the villages of Brantford and Paris, though there is a considerable number of that denomination scattered up and down in the vicinity of both villages, where, as well as within the villages, there are likewise several Irish Presbyterians, warmly attached to our church, and repeatedly expressing a desire equally strong with that expressed by their Scottish neighbours and brethren, for the stated and regular ministrations of one of our ministers settled among them. Necessity alone, I was frequently told, had urged them to a temporary connexion, wherever such had taken place, with congregations of other denominations. Indeed, I am well assured that both Scotch and Irish in those places would, if they had the opportunity, most cordially unite in supporting, to the utmost of their power, a faithful and gifted minister of the Kirk, who would agree to preach at both

places, Brantford and Paris, either on each alternate Sabbath, or otherwise, as might appear most advisable; for the shortness of the distance between the two stations, only six miles, would easily admit of preaching at both on the same day. There was a decided preference universally manifested by these people for the services of a minister of our church, provided he were a person of popular gifts, and above all of undoubted piety. From the numbers and circumstances, however, of the people, most of whom are poor, it does not appear that, independently of other aid, they *could*, whatever might be their willingness, furnish any thing like an adequate support to their minister, at least for the first few years.

Woolwich is a very interesting township, and promises to be very soon not only numerous but respectably settled. Several highly respectable Scotch families, as well as a few English, are already there; and though the settlers are of various religious denominations, (the majority, however, being Presbyterians,) yet no where have I seen exhibited, not only a more earnest desire for the administration of religious ordinances, but also greater cordiality and readiness in expressing their entire willingness to support, to their utmost ability, an acceptable minister of our church. The superior intelligence of some among them, and the evidently vital piety of others, as well as the warm, friendly, and hospitable spirit which seems to breathe throughout the settlement generally, combine to render this a peculiarly desirable situation for a zealous and devoted minister, and could means be found of obtaining a little temporary aid in addition to the exertions of the people, until the members, (for the settlement is as yet small,) and consequent resources of the settlement itself be somewhat increased, which it is in the highest degree probable will soon be the case, I have seen few, very few other stations indeed, in the course of my missionary travels, to which I could, without considerable hesitation, give my preference.

It was to me a novel, but truly a most ratifying sight, to see these people assembling in such numbers, at one and the same time, from all points of the compass, suddenly emerging, group after group, from the surrounding woods, some on foot, some in sleighs, all hastening to the meeting house, as the centre of rendezvous, and all prepared to listen with profoundest attention to the word of truth, and to unite as one man in causing the lone woods to re-echo with the hallowed songs of Zion. Never did I quit that house of prayer without feeling the conviction farther and farther strengthened, that the ordinances of religion were truly appreciated by that interesting people, and without, at the same time, a deeper and deeper feeling of regret that want of pecuniary means alone should prove, for the present, an insurmountable barrier against their attainment of this inestimable and much desired privilege. If, however, the settlers in what is termed the Paisley Block, and the very few Scotch situated in the adjoining township of Waterloo, together with those of the Dutch who understand English, were all to unite their efforts to those of the Woolwich people, it is, I think, all but certain that a sufficient salary might be obtained for a fixed minister. Several of the Dutch settlers testified their willingness to do so when I was among them; and so did the few Americans settled in Woolwich. The misfortune in this case, as in a thousand others on every hand, is, that owing to the extreme scarcity of missionaries, and the vastness of the field opened up before them, and silently but irresistibly urging its ten thousand claims upon their attention and their labours, each individual station is of necessity so seldom visited that the zeal and the harmony awakened on this subject, under recent impressions, is usually suffered to languish or even die, ere those impressions can again be repeated. And further, especially in cases like this, where the elements of what promises by and by to form *one pastoral* charge or congregation, are widely scattered, they are, both

for this and the above reason, all the more liable to the disturbing, distracting, pernicious influence of those noisy and scarcely half-taught quack preachers, of almost every creed and name under heaven, who are permitted in such swarms to infest and range all the length and breadth of this unhappy country. Strong and deep as were my convictions formerly of the total inadequacy of the voluntary principle generally, for the support of religion, and the supply of her sacred ordinances to the inhabitants of any country, certainly those convictions are immeasurably stronger and deeper now. How hard is it that in the above, and alas in a multitude of similar instances, a people thirsting for the means of grace, and willing to make *very great sacrifices* too in order to obtain them, must nevertheless fail of success, merely because their utmost exertions are inadequate to furnish any thing like a competent support to a spiritual guide! And how still more affecting is it to ^{be} perceive, wheresoever one turns his eyes, that, as the natural and never-failing consequences of this, many or even most of those very individuals who had at one time evinced the liveliest interest in, and the strongest desires after, religious ordinances, and who were therefore prepared to procure if possible the means of their administration at *any price*, come at length to exhibit, year after year of their spiritual destitution, a gradual but most marked decay of religious feeling, and a fearfully rapid progress towards settling down into a state of complete moral insensibility.

Understanding from several of the members of the Rev. Presbytery of Hamilton, that the London District, from its remoteness, and the small number of our ministers or missionaries who have hitherto laboured within its widely extended bounds, possessed peculiarly strong claims upon my attention, I proceeded thither about the beginning of the present year. My head quarters I fixed at the village of London, which is about equally distant from the townships of Williams - the N.

W. and those of Southwold and Yarmouth on the South. Those three townships, in addition to several intermediate stations, such as Lobo, London and Westminster, together with occasional visits to the townships of Delaware, Carradoc, Ekfrid and Mosa, have ever since I came to this quarter, occupied almost my exclusive attention. It was my intention to visit Stratford upon Avon, around which there is, I understand, a very interesting but much neglected Scotch settlement. My esteemed friend however, the Rev. D. Mackenzie, of Zorra, proposed to take that duty upon himself, provided I would in the mean time spend a few days among the Scotch in the flourishing village of Woodstock, who were at that time (April last) taking active measures to have themselves formed into a congregation in connection with our church. This was agreed to. And accordingly after visiting and preaching to a much greater number of Scotch settlers in and around the village, than I had anticipated, I felt it extremely gratifying to witness the zeal evinced by many of those people towards adopting such steps as their present circumstances would admit of, for obtaining the means of spiritual instruction. They had not, at the period of my visit, fully ascertained the amount of their ability to support a settled minister. I should suppose however, that at present it would be found very deficient without aid from some of the adjoining settlements, which no doubt might be obtained, were an active and popular preacher to fix his residence for months almost exclusively among them. Should this, however, not be the case very soon, they will, in all probability, fall into a state of disunion, and either connect themselves with bodies of other denominations, or sink into comparative apathy and indifference.

The township of Williams, which I visited very soon after coming to London, began to be settled only about six years ago, by people of our church, from the north of Scotland, particularly and indeed

almost exclusively from the shires of Ross and Inverness, and who consequently for the most part speak the Gaelic as well as English language. Like all Highlanders they decidedly prefer the former in preaching and in the administration generally of religious ordinances—but the latter also is, in their case, indisputably necessary, on account of a very few among them who understand English only; while many or perhaps most of them have a very considerable knowledge of that language. The settlement is now very numerous, and, that which renders it peculiarly interesting, is, that it is composed, almost to a man, of persons of the very same religious creed. Understanding that I was a native of the North, and had some little knowledge of Gaelic, they forwarded to me some months ago, an unanimous call to settle among them, accompanied with a bond signed by a few of their number who had been nominated trustees, obliging themselves to pay me, in case the call were accepted, a salary of £80 currency per annum—with a promise of increasing that sum as soon as their circumstances would permit; most of them being for the present, to use their own phrase, “only beginners.” A piece of land also had been allowed them by the Canada Company as a glebe. The cordiality, the kindness, the perfect unanimity with which this call and its accompanying document had been got up, and above all, a certain strong prepossession in favour of these people not only because they were my countrymen, but because of the piety, the harmony, the good sense and intelligence which I soon discovered to exist among them, rendered it to me a matter of great difficulty indeed, on this occasion, to decline their invitation. It cost me indeed a sacrifice of feeling which I believe I shall long remember. Certainly they are on various accounts a highly interesting people. They are, as I have said, new settlers. They form a distinct, unmixed, harmonious little band of plain Scotch Highlanders. Their religion, their manners, their ways of thinking, and their

language, may all be said to be but one. Those endless little clashings and jarrings necessarily arising from that strange motley mixture of creeds and opinions which chance, as it were, has thrown together in most other parts of this country, are completely unknown here. Let but the deep woods in which they are buried be swept away—let the few trifling eminences which here and there surround or divide them, swell up into something like the gigantic sides of Ben-nevis, Ben-wyvis, or Craig Phaidruig, with its stern shaggy cliffs—and let the dull sluggish waters of the Sable assume the dimensions of the Beaulieu Frith—in short, let but the natural scenery of Williams undergo some such metamorphosis as this, and one can meet with almost nothing there to awaken the remotest suspicion that he is not actually treading on the heathy hills or sweet grassy vales, or not holding wonted intercourse with the simple, kind, warm-hearted, social spirits of his own beloved father-land. Interesting people! If circumstances over which they had no controul, urged them to abandon forever the scenes of their earliest and dearest associations—they have at least carried with them what they could—the artless manner, the generous sentiments, the comparatively pure and unsophisticated and pious feelings which were formed and fostered on their native hills. In the absence of other means of grace it is their regular practice to assemble together every Sabbath in a neat and comfortable log-meeting house, which has been lately finished, in order to read the word of God, and unite together in the exercises of prayer and praise. They have likewise, for some time past, engaged an exhorter or catechist, resident in the adjoining township of London, to visit them at least once a month, with the view of expounding some portion of scripture, and leading their public devotions. A circulating library also has for some time been established among them, which, though as yet small, is however gradually receiving some valuable accessions. It were well indeed

for the interests of religion and morality if all institutions of a similar nature were conducted on principles equally sound and unexceptionable with those which regulate this unpretending, but truly excellent little depository. No such works of fiction as novels, plays and romances, are admissible here; and any book which, upon examination if necessary by the managers of the library, has been found to contain sentiments of an immoral or heterodox tendency, is for that reason, immediately excluded. About two years ago the people of Williams, together with the Scotch Presbyterians of Lobo and London, entered into a joint bond for a minister of our church, who would divide his labours between those three townships, so as that Williams should enjoy the one half of these, and Lobo and London the other half, each township engaging to pay a corresponding share of his stipend or salary, the amount of which was to be £100 currency per annum. This bond together with other documents were soon after forwarded to some of the members of the Synod of Ross, who were requested to select, and if possible, send out a suitable person to be their minister. But the application was unsuccessful. Since that period the settlement of Williams has considerably increased, and from the extreme cheapness and acknowledged superior quality of the land, as well as the excellent character of the settlers already there, will in all probability, go on to increase with perhaps more than ordinary rapidity. And when, in addition to all this, it is considered that the Company's agent there, D. Mackintosh, Esq. a warm friend of our church, has hitherto uniformly endeavoured, and seems resolved in future to endeavour, as far as possible, to hold out *peculiar encouragement* to settlers from the North of Scotland, and of the same religious creed, there is evidently a prospect of comfort and of usefulness held out by this township to a worthy and devoted minister which is, it is presumed, but rarely to be met with in any other part of this Province.

In one word, it is in perfect consistency with my own experience to declare, that totally unlike several other places which I have visited, in the course of my missionary travels, Williams has never failed to improve upon acquaintance—each successive visit to that interesting township serving still farther to deepen and rivet upon my mind those favourable impressions which my earliest interviews with its inhabitants unconsciously awakened. They are truly deserving of a good minister, and it is my heartfelt prayer that they may soon obtain one.

The township of Lobo, which I have also repeatedly visited, is, in like manner, pretty thickly settled, but by persons of various religious denominations; the greater number by far being, as they usually style themselves, Baptists, originally from Argyle, who are divided into two distinct parties, each of which is apparently at least as much opposed to the other, as both seem to be to all other sects of professing Christians. Next to these in point of numbers are the Presbyterians, likewise mostly from Argyle, a very few being from the South of Scotland. The rest are English, Irish and Americans. I have preached at three or four different stations within this township, the families in it belonging to our church being very widely scattered. There is, I find, much less intelligence, generally speaking, among these Argyleshire people than is usually characteristic of Scotchmen. And this circumstance of course renders them much more ready than the generality of their countrymen to become the dupes of fanaticism and absurdity, partially, and only partially, disguised under the specious appearance of superior sanctity. Several valuable exceptions, however, must be admitted in this general description. Nor can it be doubted, were an active, and pious, and moderately talented minister of our church permanently situated in the neighbouring township of London, where there is a number of respectable and intelligent, and several eminently pious Pres-

byterians, that a liberal subscription could be obtained from Lobo, for his support, which, in addition to that which might be expected from London, and from the adjacent parts of Westminster, where likewise there are a great many steady friends of the Kirk, would most probably amount to an adequate maintenance. The total want of religious ordinances, especially as administered in the mode to which, from their earliest years, they had been accustomed, imposed, some years ago, a sort of necessity, as they imagined it, upon several Scotch Presbyterians in this neighbourhood, of connecting themselves, at least for a time, with the secession church. This, however, does by no means apply to the majority of them, who, viewing this matter in a different light, have adhered more firmly to their principles, and who also, from year to year, are gradually increasing in numbers, more especially within and near the village of London. It is scarcely necessary to add, that a competent knowledge of Gaelic would be found indispensably necessary, by any one of our ministers who should wish to establish himself in this neighbourhood.

With the exception of a small number of settlers from Argyle, and a still smaller one from other parts of Scotland, there are, at present, very few Scotch families, especially belonging to our church, in the townships of Delaware, Carradoc, and Adelaide, the last of which is as yet very partially settled—the great bulk of the inhabitants in all the three being Americans. These, however, are rapidly selling out, and giving place to other settlers, particularly Scotch, whose numbers, therefore, will, in all probability, in the course of two or three years, be such as to support a minister among them. There is a lamentable want of spiritual instruction in these three townships. Even methodist missionaries, whose zeal and diligence are in most cases so conspicuous, seldom visit them; and, excepting a few Baptist preachers, or as they are usually termed exhorters, the real utility of whose labours is, I be-

lieve, to say the least of it, doubtful, these poor people have no other religious instruction that I know of than one English clergyman resident in Caradoc.

In the township of Ekfrid and Mosa, which are both well settled, there are a great many Scotch, particularly in the former. These are chiefly Highlanders from Argyle, many of whom are Baptists, but the greater number belong to our church. It has not as yet been in my power to preach in Gaelic—a circumstance which I particularly regretted when visiting these people, few of whom, I believe, profess a sufficient knowledge of English to enable them fully to understand a sermon in that language. There are evidently many in both these townships, notwithstanding the deadening influence, too generally manifest, of a long destitution of religious ordinances, who are eagerly thirsting after the means of grace—and it is impossible for me soon to forget the more than common ardour with which some of that number crowded round me at the close of Divine service to express their gratitude for my visit. One little circumstance which occurred immediately after sermon. the last time I preached at Ekfrid, was peculiarly affecting. Returning from the place of meeting in company with some of these worthy people, one old man, whose deep, humble, retiring piety; it was very evident, no less than his limited knowledge of English, had hitherto kept him back from taking almost any share in our conversation, as if suddenly overwhelmed, on this occasion, by a tide of feeling which he could no longer repress, lifted up his hands to Heaven, and, with a tremulous and most touching voice, exclaimed, in the strong, glowing, and almost inimitable eloquence of his own mountain tongue—"what are we, oh Lord, what are we, that thou shouldst ever have put it into the hearts of any of thy messengers, thus to turn their backs upon their kindred and their country, and encounter the perils of the dreadful ocean, and search us out even in the midst of this wide waste wilderness, and bring salvation

to our very doors, and make our poor hearts glad again with the good news of thy grace, and thy mercy, and thy wondrous, oh wondrous, wondrous love towards the very chief of sinners! is it not strange," he added, "is it not passing strange, that our hearts are not more thankful for such miracles of goodness?" "Strange, strange indeed!" responded two or three others who stood near him, and who seemed at once to have caught the impulse which this unexpected burst of simple but heartfelt eloquence from their, in general, rather taciturn neighbour had suddenly communicated. The people of Ekfrid and Mosa together, about two years ago when visited by the Rev. D. Mackenzie, Zorra, made very considerable exertions to obtain a minister between them—since that period their numbers have so far increased, particularly in Ekfrid, that that township alone could now, I think, easily support a minister—for the probable number of its subscribers is at present scarcely less than 125. The township of Mosa, on the other hand, could, I find, furnish about 80 subscribers, which number added to that which might be obtained from the adjoining township of Zorra, would, no doubt, fully equal or even surpass the amount of subscribers just imputed to Ekfrid. Here, therefore, are two openings for Gaelic preachers, each of which, from the rapidly progressing character of the settlements, the perfect salubrity of the climate, and, above all, the real piety of several of the people and their great esteem for Gospel ordinances, is in the highest degree not only important but promising and inviting. And when it is considered that our poor people in these remote districts, many of whom are sunk in ignorance, are every day exposed to the pernicious influence of the wildest fanaticism on the one hand, and the grossest irreligion on the other—the former, for example, teaching them to ascribe to the saving operations of the divine spirit certain artificial, of course, but violent shakings and other convulsive motions of the body, which resemble more the effects of an opposite in-

fluence, and the latter, by their revolting example incessantly soliciting them to the most fearful desecration of the Sabbath, and the profanation of all the names and attributes of its Divine author—when all this, I say, is considered, is there not here an object which truly holds out the strongest, most affecting, and most urgent demands upon the Christian sympathy, not only of the people of Scotland in general, but especially upon that of our young highland preachers and students in Divinity?

Chatham also presents another very important station of the same nature, the Scotch in that place, whose members are rapidly on the increase, having long ago testified their conscious desire for a minister who could preach in both languages.

As to Southwold and Yarmouth it is unnecessary, I imagine, for reasons sufficiently obvious to the Rev. Presbytery of Hamilton, that I should at present say any thing.

But even from the few foregoing statements, brief and imperfect as they are, may it not easily be inferred, that the destitution, in respect to religious ordinances, under which our expatriated countrymen throughout Canada generally are now labouring and have long laboured, is truly deplorable? It is a destitution which is on every hand fearfully apparent, nor less so are its effects. For though a few of the truly pious have hitherto endeavoured to resist the fearfully demoralizing influence of such a state of things, yet the great bulk of the people, especially those who have already been some years in the country, afford melancholy evidence of having less or more yielded to that influence. They do not indeed as yet, generally speaking, manifest an equal contempt in all respects for certain of the outward forms of religion, and especially for the sacred ordinance of the Sabbath, with many of those by whom they are surrounded; but they are evidently fast progressing towards such a melancholy crisis—nor can it be doubted that it is only by being supplied not merely very extensively but very promptly with active and zealous and

talented ministers of their own church, that they can be prevented from sinking down into a state of absolute heathenism.

DANIEL ALLAN.

London, 22d August, 1837.

GENERAL SYNOD OF ULSTER.

The annual meeting of this Reverend body commenced on Tuesday in Belfast. After sermon the Synod was constituted by prayer, after which the roll was called, when 150 ministers and 53 elders answered to their names.—The Rev. William Craig, of Dromara, was appointed Moderator.

The Rev. John Brown, of Aghadoey, said, before proceeding to business, he wished to move that a respectable member of the Church of Scotland be admitted to sit, deliberate, and vote during the sitting of Synod. He knew he had only to mention the name of Dr. McLeod in order to insure the cordial sanction of the Synod to his motion, and therefore it was quite superfluous to say more than that the Synod of Ulster owed Dr. McLeod a deep debt of gratitude for his exertions on behalf of the Presbyterians of Ireland. Mr. Brown then pronounced a glowing eulogy on the character of Dr. McLeod, and concluded by proposing his motion, which being seconded, and put from the chair, was carried by acclamation.

Wednesday, June 28.—It was stated in the report of the Dublin Presbytery, that the Reverends S. Simpson and R. Dill had succeeded in obtaining an order from General Sir E. Blakeney, that all the troops in the Dublin garrison should attend the Scots' Church, Usher's Quay, at half past two o'clock every Sunday; but that whilst this order was observed by all the other Presbyterians in the garrison, it was neglected by the Scotch Greys.

After a few words from Mr. Brown, endeavouring to account for the non-attendance of that regiment at the Scotch church, Mr. Dill stated, that the Scotch Greys were, with the exception of 30, Scotchmen. That they were lying within seven minutes' march of Usher's quay; that the order of the General commanding for them to attend the Scotch church had been twice given, but in vain; that he had been refused by Major Wyndham, the officer in command, leave to address them in their barracks; that they were one of the regiments for whom it was expressly prescribed that the services of the Scotch Church,

should be provided; that when in Scotland they were always marched in a body to the Scotch Church; and that it appeared to him that professing to be Presbyterians, it was the duty of Major Wyndham to march them to the Presbyterian Church without inquiring whether they chose it or not, as is done in the case of Episcopalians and Roman Catholics.

Mr. Beattie, of Dundalk, stated that when the Scotch Greys came to Dundalk, Major Wyndham refused to allow him to preach to them in the barracks, but that on application to Sir E. Blakeney, this liberty was granted—only a few of the men, however, attended him, as they thought that by doing so, they were giving offence to their commander, and that he received no remuneration for any service which he rendered them.

The impression of the Synod seemed to be that the Scotch Greys refusing to attend the Scotch Church, arose from the undue influence of Major Wyndham, and it was unanimously resolved that the Moderator do immediately open a correspondence with the proper quarter, on the subject.

CHURCH OF SCOTLAND.

Thursday, July 6.—The minute of the confirmed overture of last year on the restoration of communion with the Church of Scotland, and for allowing members of it to sit, deliberate, and vote in the Synod of Ulster, on being introduced, was read.

The resolution was then put and carried, and Dr. Barnett said he should enter his dissent and his reasons.

Dr. Barnett said he rose to present his reasons for dissenting from the resolution to which he had called their attention in the morning. The Reverend Doctor then read the following:—

We, the undersigned, dissent from the above overture for the following reasons:

I. Because we deem it inconsistent with the revealed authority of Christ, and with fidelity to our own profession, to enter into communion with any Church, unless we have secured to us all due means of testifying against her evils.

II. Because the repeal of the general law of this Synod, on the point referred to in the overture, is inexpedient in itself, and of injurious tendency as a precedent.

III. Because, as it is matter of public notoriety, that there exists among the ministers of the Church of Scotland a decided contrariety of sentiment respecting several of the most important doctrines contained in the formularies of that Church, respecting the law of Patronage and other evils which prevail in her administration, and as we cannot consistently, with our

solemnly avowed principles, admit to a seat in our Church Judicatories any of those ministers, who are opposed to our received doctrines or discipline, we regard the continuance of the law as indispensable, to enable this Synod to distinguish between those whom we should refuse.

Dr. Barnett moved that these reasons be inserted in the minutes.

The Rev. Mr. Henry (Drumbanagher) seconded the motion.

Dr. Cooke moved, as an amendment, that they be rejected, and that simply because they were not true. They complained that they had no means of testifying against the evils of the church of Scotland; and yet, were not those reasons a testification against them? They had abundant means of testifying against them. They might write a book, they had the newspapers, and they had public meetings. The first of the reasons talked of all "due means." They had those means. They might apply to the Supreme Court, and ask, as the English churches were asking, the right to sit by delegation. The Scottish Synods were already making overtures that the Synod of Ulster might so sit. The *reasons* talked of the differences existing in the Church of Scotland. Had they no differences in the Synod of Ulster? There were more differences in this Synod than in the General Assembly. We condemn divisions, and yet we are divided. One party in that Synod condemned what they called the "moderates" of Scotland. Did they know that Dr. McLeod was condemned as a moderate? Let the protesters in this case act like men. Let them say that though Scotland has done something for us, we yet require more. She did something when she opened her pulpits to our preachers, and contributed from her purse to the wants of our schools. Let them say she actually forced her liberality on Dr. Stewart and Dr. Cooke, and yet we want more. He contended that if they took the right means, they would soon be admitted into the Church Courts of Scotland, but until they took those means they could not stand *recti in curia*, when preferring a charge against the mother church. The protesters were against the resolution because it might form a "dangerous precedent." Precedent for what? Was it for admitting such men as Dr. McLeod? They were more honoured by his presence than he by being admitted. They talked of the evils of Patronage in Scotland. Why, they had an equally bad system of Patronage in their own church. Were they not in a pretty state to purify the Church of

Scotland?—He then alluded to the third reason. It charged the Church of Scotland with a contrariety of sentiment respecting several of “the most important doctrines,” &c. Justification by faith through Jesus Christ was the most important doctrine—the centre of the circle of eternal truth. Does the church of Scotland entertain a contrariety of sentiment upon that subject?

Dr. Barnett—Yes.

Dr. Cook said some think so, but he neither knew nor believed it. He had studied the Church of Scotland much, and he had never discovered it. He had once heard that Dr. Chalmers was at one time a Socinian, and on enquiry he found it was entirely untrue. Thus it was that rumors against the Scottish Church was propagated. Let those who attacked the Church of Scotland do so, not with vague generalities—let them give names and details—let them state facts. As to the evils of Patronage, he Dr. Cooke had for years been labouring to effect a change in the Patronage, even of their own Church; his notice had been year after year on the books, and he had not brought it forward because he was afraid he could not carry it. They had the Patronage of money in the Synod of Ulster, and it was quite as bad as the Patronage in the Church of Scotland. As he meant now to take an active part in the proceedings of the Belfast Institution, he would give one pound (a-year) as a prize for the best explanation of the unintelligibility of these *reasons*. He was sorry to see some of the names which were attached to that document. He moved that the reasons be rejected.

The Rev. Mr. Brown seconded the motion of Dr. Cooke.

Dr. Reid referred to the code, to prove that though they could not insert the reasons on the minutes, unless by resolution, they could not reject them. They must be held *in retentis*.

Dr. Barnett did not intend to reply to all that Dr. Cooke had said. But as the Rev. Doctor had asked for information, he should have it from Dr. Burns, in a sermon of his, entitled, “The Religious Establishment of Scotland Defended,” preached before the Synod of Glasgow and Ayr. The Rev. Dr. Burns, late Moderator of Synod, says, “Who are the worst foes of our establishment? The men who can eat her bread while they do not her work—the men who can preach Socinian, Pelagian, or Antinomian heresies, while they subscribe a Calvinistic creed—the men who can prostitute the ‘chair of truth,’ to the gratification of a base and brutal spirit of personal revenge—the men who can abuse

the holy discipline of the church to the purposes of fell malignity—the men whose zeal never kindles, save only when ‘the rights of the Church,’ as they term them, are supposed to be in danger—the men who disgrace their calling by the grossness of intemperance and by the scandals of profligacy; and yet, among these, may be sometimes seen the loudest and the boldest of our defenders. From such defenders of the church, “good Lord, deliver us.” That one extract justified their “*reasons*.” Dr. Barnett then referred to other publications by Ministers of the Scottish Church, to prove that the widest difference existed amongst them on the Holy Truths of God. When he referred to one of these writers whom, he said, had never been condemned for his most heterodox notions of faith—

Dr. Cooke said—Do you mean Dr. Ritchie?

Dr. Barnett—I do.

Dr. Cooke—He is dead, and was tried for his heresy.

Dr. Barnett—He *was* tried—but how? His own Presbytery never noticed his case, but that most worthy man, Mr. Cunningham, laid the work on the table, before the General Assembly, and by overwhelming influence, the writer was shielded, and Mr. Cunningham almost condemned for bringing it forward. The writer of a book containing the grossest Socinianism, was well known to be a minister of the Church of Scotland. Had Dr. Burns, in his sermon, reviled the Church of Scotland? If he had not—and who would say that he had—when the Synod, by publishing his sermon, approved of it, how could the protestors be said to have stood upon no foundation? Much had been said about the admission of Dr. McLeod. He rejoiced at it, and would be proud to see such men in their Church Court. In justice to Dr. Barnett, we are bound to state that the above is merely an outline of his argumentative address.

The question *retain or reject* was ultimately put. The numbers were:—For *reject*, 23 ministers, and 3 elders; *not reject* 18 ministers, and 1 elder.

ERRATA IN LAST NO.

The author of the “Memoir of Dr. Spark’s Life,” earnestly requests the readers of this periodical to correct the following dates, which, if left to remain as they are, must create uncertainty and confusion in future times when they cannot be corrected.

Page 213, 1st c. ls. 2d & 14th, for 1786, read 1781.	
Page 220 do. c. line 19th, for 1806, read 1811.	
Page 222 do. c. line 34th, for 1833, read 1783.	
Page do. do. c. line 35th, for 1831, read 1781.	
Page 223 qd. c. line 11th, for 1806, read 1804.	
Page 224 do. c. line 15th, for 1803, read 1811.	

THE EDITOR is thankful for the promises of assistance lately tendered to him in his department, and hopes very soon to receive such varied and suitable contributions as may render the EXAMINER more worthy of the patronage of the Christian public.

Nearly two months after date none of the promised assistance has been received. We trust this gentle hint will bring our engaged contributors to the remembrance of their pledge.

NOTICE TO AGENTS AND SUBSCRIBERS.

THE PUBLISHER is under the necessity of requesting all the Agents of the EXAMINER to collect and forward the amount of their subscriptions as early as possible. The charges incident to the publication are heavy as compared with its circulation, and much longer delay of payment will put those to inconvenience, who do not receive, and do not seek any pecuniary compensation for their labors in this work—and who are actuated only by that desire which all members of our church should feel that it may be the means of diffusing useful intelligence, cherishing brotherly love, and promoting Christian unity.

We have been again under the necessity of using an inferior paper, and must now continue to use it until the end of the present volume. We propose that the first volume shall end with the December number. Should any of our subscribers be then inclined to discontinue—which we hope not—they will have little reason to complain, as the ten numbers will contain nearly as many pages as we promised in the twelve. By this arrangement we shall commence the second volume in January, on fine super-royal octavo; 32 pages of which will contain about as much matter as 48 of the present size. The increased price of bringing out such a periodical will, we have confidence, be met by an increased subscription list.

THE CORRESPONDENCE OF THE HON. WM. MORRIS.

Those important papers have been published at the Examiner Office in a pamphlet form. They are sold by the publisher at 7½ each, and by Armour & Ramsay, Booksellers, Montreal. All agents of the Examiner who may desire a supply for sale can obtain it on application to the publisher.

TO THE MINISTERS AND MEMBERS OF THE PRESBYTERIAN CHURCH IN CANADA, IN CONNECTION WITH THE CHURCH OF SCOTLAND.

THE Depository of the Glasgow N. A. Colonial Society, for promoting the religious interests, &c. in charge of the Rev. John Clugston, Quebec, is furnished with a large supply, for sale, of BIBLES and TESTAMENTS, English and Gaelic, with the metrical version of the Psalms; PSALM BOOKS, English and Gaelic; CONFESSIONS OF FAITH; SHORTER CATECHISMS, English and Gaelic, &c. &c.

By order of the Committee of the Glasgow N. A. Colonial Society, &c.

ROBERT BURNS, }
JAMES HENDERSON, } Secretaries.

Glasgow, 20th April, 1837.

N. B.—Mr. Clugston will give immediate attention to any demand which may be made on the supply committed to his charge.

Quebec, 14th June, 1837.

BIBLE DEPOSITORY, at the office of W. D. MILLER, Esq. Queen-st. Niagara; where ministers and store-keepers in want of a supply, can be furnished with Bibles of various descriptions, which have been received from the Glasgow Bible Society